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"Chiselers"

THE speech of Administrator Johnson at St. Louis on August 14 has not been given much publicity. Yet it merits publicity, for it is the clearest statement yet issued on the methods which the Administration proposes to use in enforcing the Recovery Act. Briefly, the Government desires to enlist all employers, through an agreement with the President, in a great army to fight industrial depression. "As soon as this legion is marshaled, it will be time enough to look about us," said Mr. Johnson. "There will never be a need for spies or constables or court action."

To complete the marshaling, Mr. Johnson advises a mild form of boycott. Let the prospective purchaser glance at the shop window, and if he sees no eagle there, let him ask, "Brother, where is your eagle?" If the answer is not satisfactory, then "take your business elsewhere." Mr. Johnson believes that such tactics will put the eagle in every shop window within a week. Doubtless, his surmise is correct. But the issue is not the presence or absence of the eagle. It is the employer's fidelity to the pledge he has signed. When doubt arises, what is to be done?

Mr. Johnson answers that here we have a case for investigation by the local vigilance committee. Should there be no committee, "telegraph me and in forty-eight hours it will be commissioned." If the existing committee has fallen asleep, adopt vigorous measures to stir it into immediate action. "This is not a campaign of intimidation. It is a campaign of explanation."

Some local committees have already begun to work. In New York, for instance, the committee discovered reason to fear that four large groups of employers who put the eagle in their shop windows had at once proceeded

to violate every pledge they made to the President. Mr. Johnson thinks that violations will be rare, but the committee in Baltimore found hundreds of them. According to an Associated Press report on August 15, some employers were paying a weekly wage of \$2.38, and others were working their employes for ninety-two hours per week. A mail-order house worked the clerks in the billing department for eight hours and forty-five minutes daily, and paid them for six and one-half hours. A restaurant keeper raised wages to \$15, and then deducted \$5.00 for meals. A garment manufacturer sent out work to be done by fifteen-year old girls in tenement houses, paying them from twenty-nine to fifty cents per day. To escape the minimum-wage rate, the owners of a meat market compelled employes to swear they were members of the firm.

What is to be done in these cases? "The eagle carries thunderbolts in one claw," answers Mr. Johnson, but is reluctant to use them. "In this high court of commercial chivalry," established under the Act, "we are beyond the day when any lawyer's interminable palaver can fill the people's mouth with dust." If there should be found an employer who violates his pledge, he is

guilty of a practice as cheap as stealing pennies out of the cup of a blind beggar. What should be done with such a man? No jail deserves to be dishonored by his incarceration . . .

but the Government will be obliged

to remove from him his badge of honor, and break the bright sword of his commercial honor in the eyes of his neighbors, and throw the fragments—in scorn—in the dust at his feet.

Probably these periods were rounded to thunders of applause. But that they made, or can make, any change in the condition of the tenement-house girls who sew garments for twenty-nine cents per day, we doubt.

No, to combat what Mr. Johnson calls "chiseling," we need sterner methods than those implied in stripping the

badge of honor from men who never had any honor. We must do something more to the point than throw the bright sword of their commercial chivalry in the dust at their recreant feet.

Some weeks ago, Mr. Johnson announced that the Recovery Act has "teeth." It has and, in our judgment, they should be applied at once, quietly and effectively. The local vigilance committees should be revised, and given real responsibility and authority. Otherwise, we shall soon be exposed to a mob rule that will destroy the employer who is doing his best along with the lying rascal who flaunts the eagle. In the next place, when charges of pledge violation have been verified by the local committees, full publicity should be given the facts. The Act provides for a licensing system which the Administration, according to common opinion, is loath to use. But unless these early violations of the spirit and the letter of the Act are promptly checked, the licensing system will become necessary. Thousands of employers have signed the pledge. Let the Government see to it that they keep the pledge.

Federal Aid to All Schools

AN association of learned pundits at Columbia University has decided that the Federal aid to the public schools is an absolute necessity. At the same time, they decreed that the respective States must retain complete control of their schools, yielding no whit of it to the Federal Government. Precisely how these two requirements can be reconciled, they did not attempt to show.

The report was chiefly significant in indicating abandonment of the old Smith-Towner philosophy. As originally presented, that scheme proposed to clothe the Federal Government with complete authority over the schools of any State which applied for and received Federal aid, and not for some years was any attempt made to disguise this dangerous feature. Under opposition, it was withdrawn, but the substitutes offered in its place made an equal degree of Federal control inevitable.

The Federal Government is now to be asked to loan money to build schools and to equip them. According to Dr. George F. Zook, Federal Commissioner of Education, the Recovery Act authorizes the Government to make loans for this purpose on very easy terms. School authorities thus far have shown no desire to take advantage of the Act, very probably, as Dr. Zook has observed, because few know it. It is not clear, however, that the Government could lend money to the States to be used for teachers' salaries, and other current expenses.

Does the Act further authorize the Government to make loans to private schools? Viewing the matter objectively, in the light of the purpose of the Act, there seems to be no reason which compels the Government to restrict its loans to the public-school authorities. The private schools no less than the State institutions perform a public function, and money applied to them will swell the payrolls equally well. If aid is to be given the schools, equity would demand that it be given to all schools alike, not conducted for private profit.

Civil Service and Efficiency

PRACTICALLY reduced to a shadow of its former blustering and arrogant self by the order of June 30, the old Prohibition Bureau staggered and reeled to an unwept end on August 19. On that day what was left of it was merged with the new Federal Bureau of Investigation, under the care of J. Edgar Hoover.

On the same day, the few remaining Prohibition agents were transferred to the Bureau, and were charged with the duty of keeping one eye on the Demon Rum which, by reason of the vote last November, is now permitted to gyre and gimble in a most audacious manner. At the same time, these agents, as well as all other agents of the new Bureau, it would appear, were deprived of their status as civil-service employees. According to a dispatch in the *New York Times*, the acting Attorney General of the United States, William Stanley, explained the deprivation by stating that "greater efficiency could be maintained" in the new Bureau if the workers were forced to shed their civil-service trappings. Since, according to the press, the new Bureau is expected to outdo the most marvelous feats of the late Sherlock Holmes, the air of mystery which surrounds the Attorney General's announcement is quite in keeping with the rest of the settings.

To the common mind it is not clear, however, that when an employe's civil-service rating is canceled, he is forthwith clothed with new astuteness, an unwonted vigor, a perfectly palpitating loyalty, and an extraordinary degree of "efficiency." On the contrary, the mind, as it reviews the problem, is oppressed with doubts that darken and with fears that oppress. It is much easier, for instance, when other things are equal, or are forced into equality by pressure from above, for a political boss to insert some faithful myrmidon into a job, if the said myrmidon is excused from the impossible feat of passing a civil-service examination. It is also easier, should the ingrate refuse "to play the game," to cast him out into darkness. Thus both hiring and its correlative, firing, become an operation which can be set whirring by the simple lifting of the eyebrow of some puissant boss. To the political worker in search of a job for himself or a friend, all this is perfectly satisfactory. Still, it does not explain why the ease with which he can be both hired and fired enables an employe to do better work for the Bureau of Investigation.

For the present we repel the deduction that the qualifications which enable a man to pass a civil-service examination do not recommend him for office under the present Administration. The Administration has issued no statement on this, unless the numerous changes which it has made may be considered a statement. However, it is still permissible to agree with President Green, of the Federation of Labor, that the action of the Government in subjecting all employes, regardless of their wages, to the same reduction, and dropping thousands of civil-service workers, at the same time that it was requesting all other employers to take on more workers and to raise the wages of all, was a serious blunder. When the first

cut was made last year by the Federal Government, thousands of employers felt that they were justified in taking the same action. Even the "share-the-work plan," a scheme to keep men at work, and take on new employees, by dividing the wage budget among them, was rejected by the Government.

With the plans for recovery, we are in hearty agreement. But the Government should remember that its own employees should also share in the recovery, and should not, particularly at this time, be deprived of the protection afforded them by the civil-service system against marauding politicians.

Racketeering Politicians

THE hearings of the Senate Committee which Senator Copeland, of New York, opened in the metropolis last week, began mildly but reached an explosive climax on the second day. On that occasion, the presiding Justice of the Court of Special Sessions, a Democrat, and the Federal District Attorney, a Republican, said that the main reason why racketeering flourishes in New York as a bay tree is the protection sold to it by local politicians.

Probably every man who has given the subject thought will agree with them. Without the support of powerful politicians, racketeering could not last a month. Dozens of investigators in New York and elsewhere have come out of their surveys with a scourge for the police and little else, except the recommendation of strange and unusual punishments for the criminal. But that does not get to the heart of the evil.

Certainly it is the job of the police to apprehend criminals. But it may be news to some of the public that the police could apprehend far more criminals, were they allowed a free hand. The same political influence that permits the racketeer to go on his bloody way without peril from the law, lays a heavy hand on the policeman who honestly desires to do his duty. Oppressive tactics often force the policeman to protect the racketeer or to resign, and even if he resigns, the same malign influence, as a warning to others, can prevent him from getting work to support his family. It is easy to cast a stone at him when, in despair, he yields, and becomes the most useful member of the gang. But to hold out, calls for virtue that is heroic.

At the New York hearings, Federal District Attorney Medalie stated that he knew four political leaders in the city who were allied closely with racketeers. "Only four!" ejaculated Senator Copeland. "Why, that's not many." Perhaps the Senator was jesting, or perhaps he was genuinely astonished to learn that the number was so small. In either case, granting the accuracy of Judge Kernochan's indictment, the number is four too many for the city, and the population of Sing Sing is too small by four. One powerful scoundrel can ruin a city, and four, even granting that their talents for evil doing fall short of genius, can do untold harm. And against the combination of racketeers, grafting politicians, and an intimidated or corrupt police, the public is helpless.

But this political influence does not stop with the police. When the criminal is caught, it begins to operate in the courts, and should he be convicted, it is turned on the Governor or the parole board. Speaking of the city of Cleveland in 1920, Leonard P. Ayres said that if Ali Baba's Forty Thieves were operating in that district, twenty-two would go scot free, twelve would be convicted, and six would go to jail. Today, it ought to be added, not with special reference to Cleveland, but for the whole country, that three of the six would be paroled in a few months, and that all would be turned back on the community for new crimes before the expiration of their sentences. If the politician did not free them directly, he would do it by working through the sentimentalists.

There is small reason to doubt the correctness of the charges presented by Judge Kernochan and Mr. Medalie. But what can the public do about it? The economic depression has taught the world the absolute necessity of justice and charity in business. Possibly the rising cost of corrupt government in our cities may yet teach us the same need in politics, and so embolden us to break the political machines whose chief function is to heap up graft for the politician, and afford complete protection to the racketeer.

The Physician and the Bottle

AS Boswell tells us, Dr. Johnson was "a great dabbler in physick," but he had no high opinion of the man whose chief concern was his health. "Sir," he would puff ("blowing with high derision," adds Boswell,) "Sir, he brings himself to the state of a hog in the sty." That is probably over-stating the matter; besides it contains an unkind reflection upon a very useful animal. But if the figures recently released by the American Medical Association are to be credited, the professional valetudinarian, and some who are not valetudinarians, assuredly spend a deal of money to no good purpose on bottles and tubes.

According to the Association the American public spends nearly a billion dollars yearly on various nostrums grouped under the general title *patent medicines*. Before the Federal legislation known as "the pure-food laws" was enacted, many of these preparations gave the total abstainer more alcohol than his system could conveniently absorb, and others by degrees turned their users into drug addicts. Most of the present preparations are harmless, but they are also useless. Occasionally, however, they may be dangerous, since the user thinks that his bottle is a better doctor than any man with a degree in medicine. It has been said that the lawyer who has himself for a client has a fool for client. In the same fashion, the layman who has himself for a patient is apt to have a corpse on his hands.

Better health and more real prosperity would result, if the billion spent on patent medicines were turned over to the physicians. They have suffered terribly during this depression, and in some cities, notably New York, the medical societies are raising funds for their needier

brethren. Even those patients who call on the physician for his services are not always ready to pay him. Some cannot, while others take a debt due a physician with the most immoral lightness. A good way to follow the Scriptural injunction to honor the physician is to consult him when necessary, but also to pay him.

Note and Comment

Flying the Blue Eagle

THE daily newspapers have just blossomed out with the blue eagle on their front pages. After resisting to the last moment the making of a code, they submitted two successive ones which were rejected by the Recovery Administration. The third one, which they published, was obviously also insufficient for the aims of the movement, but after some changes made by the Government it was allowed a temporary approval. Hence the blue eagles. The periodical publishers, to which group this Review belongs, have formed an Institute, and submitted a code which is not much better than that of the newspapers. It was allowed a temporary approval, pending a hearing. For a Catholic magazine to accept it, unless it is changed or imposed by the Government, would be to stultify our professions of social justice. Its provision of a forty-hour maximum work week and a minimum wage of 40-35 cents per hour too obviously allows itself to paying less than a decent wage. For magazines, like this Review, which through all the depression has not decreased its salaries and pays very much higher than the code's minimum, the provision is ludicrous. Having signed the blanket code, we would be justified in flying the blue eagle; we will not fly it until the periodical code is changed or definitely accepted.

State Notes

BY a recent decision of the Missouri Supreme Court the Drys of that State have lost their battle to force a referendum on the Weeks Act. And just as this issue of AMERICA is being put into the mails, Missouri is at the polls, the twenty-second State to vote on repeal. It is not hazardous to predict a happy result, considering the resentment against Prohibition that has long seethed in the bosoms of those who inhabit Senator Jim Reed's former bailiwick. But unless Governor Parks calls a special session of his Legislature to throw out the McCawley Act, the citizens of the Budweiser State will be left athirst and resentful—still hampered, in other words, by a bone-dry State law—during the great and welcome flood that wet astrologists predict for the nation on next November 7. It was Missouri's vote, by the way, which put the Lame-Duck Amendment into the Constitution—a point it is timely to mention here in view of the recent news that Florida, as the forty-eighth State, has ratified it also. Without exception every State in the Union has now registered its approval of the Twentieth Amendment.

Would that such unanimity could be found for the Twenty-first! In the battle for repeal, however, 48-to-0 is a score that even the most sanguine of wets does not even dare to pay for.

A Unique Pilgrimage

ON Sunday, September 24, a unique pilgrimage will leave London for Rome. It will consist of a delegation of unemployed men from England, Scotland, and Ireland, selected as a result of a campaign which was initiated by the London *Universe*, the well-known Catholic newspaper, and which was mentioned in AMERICA at the time the appeal began. Seventy pilgrims have already been nominated and it is expected that 200 more will soon be selected. It will be remembered that funds for the trip were solicited in a public subscription. The idea won immediate success, over 5,000 readers of the *Universe* sending in their contributions. In many cases the donors themselves picked the men who were to go from the ranks of the unemployed. All the pilgrims will attend Mass in London on the Sunday of departure and provision will also be made for attendance at various ecclesiastical ceremonies in Rome. The Holy Father himself has graciously consented to receive the whole party in a special audience at the Vatican. An expert on unemployment, William Teeling, is organizing the final stages of preparation for the pilgrimage. He lived with the unemployed in the United States for some months and last winter tramped through England, sleeping in casual wards and other hostels for the "down and outs." While he was studying the same problem in Rome, he was granted a private audience with Pius XI. After all, Christ and His Vicar on earth have no more loyal sons and daughters than many of those who through inability to find work have been so cruelly exercised in patience and suffering during the present crisis.

Partners Not Rivals

THAT women must necessarily compete with men is a heresy. At least it was stigmatized as such by Bryan Keating, honorary secretary of the South of England Catholic Land Association, in an address this spring to the Catholic Women's League in London. The work of men and women should be actually complementary to each other, if they followed nature's plan. Mr. Keating had in mind the farm home, where, if it is normally constituted, genuine partnership prevails. The same idea was emphasized by Miss Margaret Lynch, Assistant Executive Secretary of the National Council of Catholic Women, in a recent lecture given by her before the summer session students of the Catholic University of America. Husband and wife are naturally partners in farm life; and it is this partnership which makes the strength of the rural home. Like the Land Movement in England, the Catholic Rural Life Movement in this country is striving to bring back people to the homely, but forgotten realization of the possibilities of rural home life: for man and wife, for the children, for the community. The many conveniences

that are available now for the farm woman: heat, light, telephone, running water, radio, automobile and good roads, daily paper, rural free delivery, and other aids to peace of mind and shortness of steps—lift her from the level of a drudge to that of a partner, particularly when she has acquired a certain degree of technical knowledge through the local women's farm organization. Far from driving the woman out of farm life, modern science and organization have lifted her to a ruling position; and the average city dweller has little concept of the decisive influence which intelligent farm women exert on the fate of agriculture in the United States. All the more reason, therefore, for enabling the Catholic farm woman to fill her position not only as an economic partner, but as a spiritual partner as well, by helping her to impart, as Miss Lynch said, culture, social life, and religious training to the realm over which she presides.

Passing of Red Flannels

UNWEPT, unsung, red flannels have passed from the lives and from the persons of the great American people. Time was . . . but why recount? Those days will not return. The dry-goods dealers now have their code, and it ignores those hallowed traditions of our ancestors. The final blow was dealt—of all places—in the Andover-Newton Theological Seminary, in Massachusetts, that great old State which was once a prime producer and consumer of red flannel garb. From the *Boston Evening Transcript* we learn that Harold S. Davis, a State Street attorney, told on July 12 of this year to Judge Henry T. Lummus that students at the Andover-Newton Theological Seminary no longer wear red flannels to keep their bodies warm in cold weather, "therefore there is no further need to administer a fund that was created to provide the red flannels." How solemn a matter is this decision, may be gathered from the fact that this fund now amounts to the tidy sum of \$12,836.22, which is appropriated, apart from the specific task of providing red flannels for the shivering seminarians, "for the care, nursing, and medical attendance of any indigent student in the seminary who falls sick." But even this generic purpose is now frustrated. Number One: there are now very few "seminarians," that is to say, students preparing specifically for the ministry, anyhow. Number Two: very few of these few fall sick. They are of a tough New England stock. Breakfast pie is now exchanged for orange juice and cereals; they have a gymnasium, unheard of in ancient days, and they stay well. Finally: when they do fall sick, their bodily needs are amply looked after in the college infirmary; so that the Samaritan Female Society, which had charge of the fund in question, really has little or naught to do. "Other agencies" now care for the "hygienic needs of the students." What will become of the fund? That rests, as far as the crude public is concerned, *in scrinio*, or *in petto*, or wherever such secrets are kept. But the lesson is apparent. Do not restrict your donations to flannels, red or otherwise. And let us all realize that we live in a changing, hygienic world.

Mission Crusade

THE Catholic Students' Mission Crusade held a successful convention at Cincinnati August 8-11. Supported by many of the Bishops of the country, it attracted a thousand delegates from all parts of the country. Cincinnati citizens turned out in strong numbers, perhaps a hundred thousand of them coming to view the Missionary Exhibits of exotic lands being displayed by the members of twenty-five missionary Orders and Congregations. At first merely curious, they came back again and again as the week wore on, completely fascinated. A gentle nun sweetly invited the crowds who filed by her booth to "step up and see the leprosy germs." Another presented half a dozen Chinese children in native garb, ready to print your name with their writing brushes. A white-robed Franciscan Missionary of Mary, after years in Africa, told of her beloved black-skinned charges. Fathers George and Theophane described the Passionist mission work in China, Fathers Willmann and Foster represented the Jesuits of the Philippines and India, Father McClimont spoke for his Vincentian brethren in China. Bishop James Anthony Walsh, of Maryknoll, gave a cogent speech on foreign mission work. Bishop Emmet M. Walsh of Charleston described most interestingly the home mission field. These few details might be typical of just another gathering, excepting that the missionaries represented the magnificent achievements of the hundreds of present-day American apostles in foreign fields, while the thousand student delegates stood for some 500,000 Catholic students throughout the nation and bespoke, we hope, the flaming enthusiasm which exists back in their various schools. For we must admit (not cynically, if sadly) that the mission movement needs enthusiasm, and it is our prayer that youth will come to the rescue. Christ died for us almost 2,000 years ago, and most of the world still knows Him not. "When I think of the thousand million pagans who know not Christ, there is no peace in my soul," said Pius XI. And yet the Catholics of America contribute on the average only about fifteen cents a year to the missions. . . . Let us not be cynical, but hopeful, and pray a glorious success to the missionary educational movement being stimulated throughout most of our dioceses by the Catholic Students' Mission Crusade.

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The Oxford Centenary in America

CALVERT ALEXANDER, S.J.

SOMEONE asked T. S. Eliot, several months ago, if he thought anything important would come out of the celebration this year of the centenary of the Oxford Movement. His reply was given in an off-handed manner. It was not intended to be profound. I give it merely to illustrate a point about the celebration of the centennial. He said that he expected among the important developments would be a disposition to place more stress upon dogma and less upon ritual, a movement perhaps towards greater sanity in mysticism—all, however, within the Church of England.

That is the point. In England the celebration seems to be entirely in the hands of those Anglicans who consider themselves spiritual descendants of the Tractarians. The Anglican Bishop Barnes banned any celebration of the event in his diocese of Birmingham. English Catholics seem to have taken the position of interested and critical spectators.

The date, July 14, 1833, which makes 1933 a centennial year, marked the first blast in the Tractarian offensive—Keble's sermon on "National Apostasy," given at St. Mary's, Oxford. Newman always regarded this as the real beginning of the Tractarian Movement, which was a movement within the Church of England and still exists to a certain extent within that body, whether its real object was and is "re-union" with Rome, as the several hundred signatories of the recent "Centennial Manifesto" declare, or not. Newman, its acknowledged leader, abandoned the movement and entered the Church.

This manner of celebrating, or rather of not celebrating, the Oxford Movement centennial adopted by the Catholics of England is the one perhaps best suited to conditions there. It is not at all suited to conditions in this country. We have no considerable body of Protestants here who claim lineal descent from the Tractarians, and hence might seem to have prior rights in the festivities. Consequently the question arises: is there a way in which we may celebrate the event? The question can be partially answered by telling what one Catholic Action organization is doing to signalize the centennial year. The reader may judge both its historical justification and its value to our needs.

The Students' Spiritual Leadership Movement, commonly known as the Sodality Movement, has begun this year a campaign to promote among its approximately 1,000 organizations in high schools, colleges, and parishes, a wider familiarity with the achievements of the Catholic Revival during the past century, especially in letters. A Catholic obviously has much reason to rejoice at the beginning of the Oxford Movement. It profoundly affected the fortunes of the Church in English-speaking lands. It moved towards Rome, and although it has never, as a movement, achieved its goal, it has given and still gives to the Church some of its most distinguished Revivalists.

There is still another aspect of the Oxford Movement, or rather Newman's part in it, which makes it an even more appropriate occasion for beginning a campaign to study the men and women of the Catholic Revival. It is this: already before Keble's sermon on "National Apostasy" there had come to Newman the prophetic vision of a great calamity that was to befall the world. He saw in the distance the rising tide of infidelity and irreligion which would come on until, as he expressed it, "only the tops of the mountains would be seen like islands in the waste of waters." There would be intellectual men without religion and artists without devotion; there would be a brilliant pagan society, glistening for a time with peripheral brightness, and then shading off into barbarism and the end, perhaps, of all that was good in Western civilization.

In this crisis he received what he came to regard as his definite mission in life. It was to fight ceaselessly against the forces of "liberalism" in thought which unchecked might destroy religion and bring about the catastrophe he feared. It was to strengthen the spiritual and intellectual basis of true dogmatic Christianity. It was to prepare for his own and coming generations a body of men who might successfully stand against this flood, men who were at once intelligent and religious, artistic and devout.

He began this work in the Church of England because he thought it was the true home of Christianity. He left it because he decided that it wasn't. The nature of his mission, however, did not change when he became a Catholic. He was of the opinion that it became stronger, more certain of eventual success, because only an authentic Christianity could achieve the synthesis he desired. But the important thing is that the mission which burst into definite action in 1833 did not change essentially. And the year 1933 is the centenary of its inception.

Such a concept of the nature of the centenary widens its scope considerably. It lifts it from the status of a sectarian jubilee to one in which all those who have the welfare of our civilization sincerely at heart can join. For we are witnesses of the Waste Land that Newman foresaw; and there are few honest and far-seeing men who do not realize that salvation from the Brave New World predicted for us will be along the lines laid down by him a century ago. The "Liberalism" he so bitterly opposed, history has since taught us to designate by more accurate and less complimentary names. But it is still a dangerous force, and its efforts to set up a false antithesis between intellectuality and religion must still be met by Newman's contention that the two must be united if our culture is to survive. Not by way of compromise, "as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons."

It is the idea of those in charge of the Sodality program that the centenary should be made the occasion for a renewal of devotion to this ideal which so aptly expresses the goal of intellectual Catholic Action. Student groups are being encouraged to study the life and writings of Newman in the complementary light cast upon them by recent history. In addition to this there is the even more important work of observing the amazing effectiveness of this effort to produce intellectual and religious men in our own and Victorian times, for Newman is a writer of all times.

This is the motive behind the Sodality's insistence upon the study of the contemporary renaissance in Catholic letters. For we can look at the field of modern literature and find there a large group of men and women—novelists, poets, essayists, satirists, historians (all of the better sort)—who stand out in remarkable fulfilment of Newman's great effort. We can, going further back, see in men like Coventry Patmore, De Vere, Hawker, and Gerard Hopkins, how in Newman's days the ideal was fruitful in producing men who combined in themselves art and devotion, intellectuality and religion. And when Newman died at the dawn of the hectic '90's there were artists like Alice Meynell, Lionel Johnson, Francis Thompson, Ernest Dowson, and Katherine Tynan, to carry the ideal over into the new century and to give us Maurice Baring, Padraic Colum, Alfred Noyes, Belloc, Compton Mackenzie, Chesterton, and the rest, who have in their turn passed the inspiration on to a newer generation of promising young people in men like D. B. Wyndham Lewis, Francis Stuart, Bruce Marshall, Douglas Woodruff, and others.

This mission of Newman, the high assurance, namely, that only in those men who, in the words of Henri Massis, placed "Christ at the center of everything," would the antinomies of modern speculation be reconciled, was a larger thing than the Oxford Movement. Its true home was in the Universal Church, as its progressive effectiveness among English-speaking Catholics has sufficiently demonstrated. Further confirmation of this can be had in the Catholic revivals in other European countries, where the same ideal has been the driving force behind an accomplishment which in some instances (notably that of France) has surpassed that reached in the field planted by Newman. This also is a part of the Sodality program—to exhibit the Catholic literary revival in England as a section of the world-wide cultural awakening of the Church, signaling its return to the intellectual councils of Europe.

The practical results which the Sodality hopes will be the eventual result of this manner of celebrating the Oxford Centennial may be summarized under two heads—the production of Catholic readers, and the production of Catholic writers. In the groups or academies which have been formed for this work, the members are being introduced to the best products of modern Catholic literature. Book lists and a wealth of explanatory matter are sent out from the Central Office. In preparing these, great care is exercised to see that nothing is recommended that

might give the impression that Catholic literature is a soft and intellectually thin sort of thing. Such mistakes have been made before and with disastrous results. But it is a mistake that is, in view of the large amount of really first-class stuff, inexcusable. What is needed is that young men and women be introduced to the good material. Given such an introduction, together with some necessary training in taste, they will turn to it not only for genuine entertainment but as to a rich source from which they may draw nourishment for the building up of an articulate Catholic intellectual life, thus solving one of our greatest problems.

The effort to interest young people in the literature of the Catholic revival is, under another aspect, a wide and practical response to the request of the Bishops of the country that something be done to offset the disastrous effects of "the increasing flood of immoral and unmoral books, periodicals and pamphlets." It opens up a field of modern literature where morality is still in good standing, and where genuine modernity is not regarded as synonymous with amorality. If it is essential that the student be warned against the poison in current literature, it is of equal importance that he be supplied with reading matter that may fill the place of that which is banned.

The organized effort to discover, encourage, and advise young Catholic writers, also a part of the program, strikes even deeper at the root of the evil. To familiarize the young aspirant to a career in letters with the art and ideals of Catholic authors from Patmore to Baring is to help provide for the future a body of writers who will be less inclined to confuse art with commercial exploitation of sex. The Catholic Student Writers Guild has been formed this year by the Sodality to help this phase of the work along. The advice given to the young writer is that of Paul Claudel to Jacques Rivière: "Your place is marked out along with Patmore, with Péguy, with Chesterton, and if I may say so, with me, among those whose role it is to re-create a Catholic sensitivity and a Catholic imagination which for four centuries has been withering away." That is the keynote of the movement.

One of the most important effects on the English-speaking artist of the energy released by the Oxford Movement has been that of repairing the damage done to the Northern imagination by the Reformation. The insistence upon those dogmas which make Christ Man as well as God has done much and is destined to do still more to save the artist from the curse of an "abstract Christ" and of an infinite God "become either very finite or entirely indefinite."

It is really significant that the centenary of this event should fall upon the nineteen-hundredth centenary of our Redemption, proclaimed for this year by the Holy Father. And it is to be hoped that these two celebrations may help to focus attention upon the work of those who saw and still see quite clearly that the central problem not only of the modern artist but of modern man is that of placing "Christ at the center of everything." *Ut sint unum.*

The Big Shot Pulls a Fast One

THOMAS F. HEALY

THE Big Shot called a conference. That was the way the episode came about. The Big Shot had become a bit worried because business had shown a drop in the past month, especially in the Eastern territory. He felt that competition was getting a bit too fierce, almost cut-throat, and as a man who had the best interests of his profession at heart and wished to see it on a perdurable footing he yearned for competition of the more cooperative kind.

The small fry worried him, the "sprat-snatchers," as he scornfully called them, who believed in volume and quick turnover. Another worry was the talk he heard about his possible infringement of the Government income-tax laws but then he knew all the big boys did it and had at hand cunning lawyers in case of trouble. What got his goat more than anything else was a rival Chicago concern clearing \$3,000,000 in the past month on top-notch cases well-handled. He had approached them for a merger but they turned him down flat.

"Lissen, guys," said the Big Shot opening up the conference, "business ain't so good. Now get a load of this: no more fat drawing accounts till I see more results. I'm gonna open a bonus system to see if I can't get more pep into you. The New Deal is in, mugs; get wise!

In such wise did the Big Shot lead off in talking to the boys. He then launched into an attack on the Government. He was pretty angry on that topic, and justly so. The Big Shot had a real grievance. When he came over as a lad, he went to public school and took out his papers and was taught it was a land where a guy could use his noodle, where there were equal rights for all, and where the essence of democracy was to outwit and beat the other fellow to it. He caught on well to such national axioms, in fact so well to the one about the two cars in every garage that he had four or five in each of his garages, and could thus be called a super-patriot. When Prohibition came in the Big Shot forged to the front and made good. So he felt he had a right to regard himself as a genuine American product, and as in a sense a very flower of our culture.

So one can imagine how he felt when Prohibition went out and his career with it. Thus he switched to the kidnaping business, and it was not a whit illogical to him that he should cash in on the New Deal with what he called "all the other rackets."

Well, he got the boys so worked up in his talk about the Government that one of them shouted, "Let's nab the President!" That was indeed a bright idea but was ruled out on the ground that he was too well guarded. Then the Vice-President was suggested, but since all present knew neither his name nor his whereabouts and so drew scorn from the Big Shot for "a lousy gang of Americans," he was ruled out. It was decided that the next-best bet was a Cabinet member, who was to be held for \$2,000,000.

The gang picked a night the member went to an Embassy hall, and when they saw him coming out with a lady on his arm they grabbed them both, but guards came running and in the scuffle the victim escaped, and they made off with the lady, who turned out to be, instead of his wife, only his mother-in-law, *aetat.* 88. Did the Big Shot break loose when he saw her? "Lissen, bums," he said, "the only reason your mothers didn't take poison when you was born was they had no poison in the house." However, he kept the "Old Dame," as he called her, and lowered the ransom to \$1,000,000.

But don't get the idea that the Government was asleep all this time. Quite the contrary. Sometime previous to this event the Government, becoming worried over the growing proportions of this new business, had added to its manifold bureaus yet another which could have virtually been called the Anti-Kidnaping Bureau. In fine an A.P. dispatch of that very day of the kidnaping spoke of the plan "to determine the most effective way of uniting the Federal forces to battle in the coming campaign against the kidnap menace." This showed the Government was very firm in what looked like a long war of attrition. And a U. P. dispatch from Washington read that the "entire resources of the U. S. are pledged to end the rackets by a plan to organize the nation's law-abiding citizens (meaning what was left of them) to combat the organized forces of crime," and stressed "the need for an aroused public opinion."

It was also suggested that the victims help the cause by refusing to sign notes demanding ransom money and that they use "Spartan" fortitude in dying as the result, but it didn't work out for the average American believed that he had a right to pay ransom money for the privilege of living in the United States with a guard.

With a fanfare as of trumpets daily went forth from Washington bravely worded pronouncements for every edition of the press. The wires hummed with the ballyhoo, the din of which sounded over the land. Luckily enough, Congress was not then in session. There was instituted a "Clean-up-the-Kidnapers Week." The average citizen felt indeed that he was approaching some sort of millennium in a land when every man would be his brother's jailer, which was not quite the same as that daily divined for him for four years under the previous regime in the happy headlines from Washington. The Government kept assuring the country it was right there all the time, and that it was bent on governing, insisting on governing, in fine on governing bigger and better than any government had heretofore governed. Under such inspiration forgotten *pro tempore* were the fluctuations of the pound and franc, and forgotten even the forgotten man the Government had set out to save. He was now really forgotten and the Government was forced to think a bit of citizens in the public eye of whom incidentally it discovered an astounding number, not to speak of all those

trying to get in the public eye, so that the Government found that there is in a sense hardly any forgotten men in the United States at all.

The situation was such anyway, tense, dramatic. "The battle lines are drawn," read one Washington dispatch. "We stand prepared for the zero hour."

The Big Shot used to read the papers and smile; and when he read that he howled with laughter. "Battle line, what a word! What battle is he talking about? I don't want no battle. This is what I would call bunk. Playing to the galleries. Too much talk. Well, they give a good show. Some of those guys ought to go on the stage."

But the Government kept right ahead in the manner of democratic governments. There was much talking, with *obiter dicta* from every official, evincing the national gift for being heard in the daily papers. One Congressman-at-large handed down what sounded suspiciously like a new national maxim when he challenged: "Those guys may think they're pretty tough but we'll meet 'em on their own ground and show 'em the good old U. S. A. is tougher." His picture went over the country with caption: "Solon Says U. S. Is Tougher." There was but one really discordant note that somehow got into the better-class papers, when a university professor of history with some funny ideas made a speech in which he deplored the tactics of the Government as lowbrow and cheap. It was pursuing the perilous course of playing to the psychology of the masses and tearing aside the veil that should hide the sanctuary of government and letting the mob look through; the Government was parading too much, he thought, and indulging in a ballyhoo business that was quite unnecessary: descending to the same low level of the political idiocy and illiteracy of the masses, to please public emotion.

The whole scene made him tired, went on the professor, and was worthy of the pen of a Dean Swift. What the country needed, he said, instead of windy orators, tabloid heroes, and financial wizards, was a good detective, like Jimmy McParlan, who alone cleaned out the Molly Maguires. And whenever a racketeer was caught he hired a clever attorney, who at once began collecting all the writs, injunctions, mandamuses, *nolle prosses*, fixers, fences, perjurers, judges, politicians, and policemen he could find to ease his client out smoothly. Racketeering, he added, sprang from the loins of American official corruption, national, State, and civic, and we should look to the source first. Else we were piling Ossa on Pelion, and all was confusion worse confounded. . . . So the savant went on, until the faculty stepped in and told him to shut up.

However, the Big Shot and the Government soon got together and agreed on a special code no one else could understand, with the former asking that the case be kept out of the papers to which the Government of course agreed. However, a reporter who could scent a real story, for he had not as yet become a Washington correspondent, got wind of this one and tipped off the city editor, to whom the scoop looked too good to be killed. Kidnapings had of late become so common that he had played them

to inside pages, reserving Page One for sensational divorces, coal-mine killings, New Deal stories, and the like. But here was a chance for a banner, so he spilled it on the front page.

The Big Shot was pretty peeved at this, but toned down when the Anti-Racket Bureau informed him politely it was stolen by a reporter without their consent. The Big Shot coded back that he wanted the President himself as the go-between, but such was impossible, came the reply, for the President was even then over-worried about doping out plans for another London Conference. Well, how about the Vice-President? Not at all, was the reply; such a position was also impossible in view of the peculiar official duties of that official.

By this time the Big Shot got bored, and he went on a "bat" which held up communication for a week, but with a hangover he coded a request that King Gogg of Carthenia be named as go-between. Carthenia was the Big Shot's natal land. This dumfounded the Government for the sweep of its international implications that Washington warned against, but in the deft manner of democratic governments it cabled Carthenia and found that Gogg was hunting lions in darkest Africa, and incog. at that, hence quite unavailable, which information was diplomatically coded the Big Shot.

It is not to be thought that the Government was not working under cover all this time to get the Big Shot. It had an army of spies and secret-service men falling over each other's heels all over the land. The Big Shot, who read the papers, kept close watch on the spies, and acted accordingly.

And so it went, the Government naming ambassadors, envoys, and ministers plenipotentiary. The Big Shot ruled them all out. They named judges. "No crooks," said the Big Shot, nor would he have anything to do with those lesser beings called lawyers, which he designated as "glorified pickpockets with a bum education."

Meanwhile, some bright mind happened to think of the victim and the code went out to feed her well, as a lady with a goodly appetite for all her years. "Okay by me," wrote the Big Shot; "giving her T-bone and French fried tonight," the construance of which somehow leaked out giving the tabloids a break: "Old Dame Eats Big Steak." This caused another impasse, however, while the Bureau went to another Bureau to ascertain the caloric content of such a meal, only to find it held too much protein. So several correct menus were coded, but the Big Shot coded right back, "What's the big idea? I ain't no farmer."

Now the message went out: "Can we have quicker action please think of the insult to your country if you turn down all our citizens as dishonest and untrustworthy. (Signed Bunker Hill.)" Under stress of the drama the Government signed itself patriotically. Came the final reply: "Dear Bunker Bill. I'm sick and tired and fed up with all this baloney. Get this guy as go-between—Spike de Goof, or else the Old Dame gets the works."

Now this was a spot. Spike was a tough hombre who

had murdered several and was then an inmate of Leavenworth where the Government had sent him two months previously after ten years' investigation of his character and two years' looking into his income-tax report. But if the Old Dame died and was not returned alive it looked like a worse spot. It was a fix all right. The public would want to know about the Old Dame. So Spike was paroled and arrangements were made for the transfer of a million bucks from the Treasury minus the income tax, as a precaution. Contact was made and the Old Dame returned. Of course they tried to slip another fast one over on the

Big Shot, but got crossed in the signals from having too many fingers in the pie, with the result that the gang got clean away.

To add to the embarrassment, the Old Lady died when she reached Washington, succumbing to old age. A Congressman suggested giving her a national funeral and burial in Arlington as the first victim in the new battle, but better was thought of it and she was buried quietly. The Big Shot lay low for a while. He was out of the red and had given that outfit in the Windy City something to think about and to aim at.

An Historical Dump Heap

MARY A. BENJAMIN

IT has taken forty-seven years to fill this office as it now is, full of countless old documents of famous men and women of all periods, all countries, from every walk of life—warriors, statesmen, actors, composers, great authors, poets, and rulers. To the stranger entering the up-to-date, ultramodern, skyscraper building it must be bewildering to open our door and come upon the turmoil of bundles, papers, and littered floor and desks.

Not many people realize the existence of a market for autographs. "Where have all these letters come from?" is the often-repeated question. The best-known sources, of course, are the public sales, which occur frequently during the season, and the dealers' catalogues issued all over the world. Bargains are not often found through either of these, however, the items being far too carefully studied, written up, and valued to their last farthing.

One of the richest sources of autographs in past years has occurred when old family estates were either sold or dismantled. Many of these colonial houses had huge attics where for generations all letters, furniture, and outworn bits of this and that were stored away by thrifty and careful wives and mothers. Forgotten often, or deliberately overlooked by thoughtless descendants, these precious old relics come to light after years of oblivion. If we have been fortunate enough to hear of such an event, we offer to buy the family papers, a circumstance which in the eyes of the owner immediately suggests a mild form of dementia.

It is unbelievable how little value families attach to their own ancestry. We have heard of many cases in which such bunches of old letters were thrown out and burned. One such story was told us by the Rev. W. S. Alexander, a frequent visitor to our office. He happened some years ago to be passing the old Samuel Huntington house in New London, Conn. Samuel Huntington was one of the signers of the Declaration of Independence, a Governor of Connecticut, and an active participator in the American Revolution. His descendants had just sold the house. Previous to moving in, the new tenants were cleaning up and clearing everything out. From the attic they brought hundreds and hundreds of letters of inestimable historical value, Huntington's correspondence before, during, and after the Revolution. All were heaped high in one pile

in the yard and burned in a huge bonfire. Many of those letters would be valued today at hundreds of dollars.

Another curious source of material lies in storage houses. Here are old chests, battered trunks, and wooden boxes whose owners have either forgotten them or have neglected to pay the storage charges. Perhaps they have died. Whatever the reason, after a certain interval of time these abandoned cases are sold at public auction. Many remarkable finds of rare autographs are known to have been made at such sales.

Of course, the word *find* should be spoken reverently and with bated breath. It is the secret hope and burning desire of every book and autograph dealer. Who does not remember the amazing Button Gwinnett discovery made by a poor artist up in Westchester County some years ago? The document had lain unnoticed in an old family Bible tucked away in a corner of the barn where he lived. Button Gwinnett, rare signer of the Declaration of Independence, and several other signers affixed their signatures to a naval document in 1776. Little did they guess that their collected signatures when brought up at auction at the Anderson Galleries some 150 years later would bring to a struggling painter the small fortune of \$51,000. Of course, if paper were not practically indestructible, these old documents could never be preserved, but water and fire alone can destroy them. If not exposed to these, paper will last for many centuries.

The daily source of autographs is through the mail—people write in and send us papers either naming a price or asking for an offer—and again through strangers walking into the office with bundles under their arms. At times we are amazed at the contents of these packages, though generally the letters turn out to be utter rubbish.

Some persons have fantastic ideas of prices. One lady recently wrote that she was sending us a valuable collection for which she would be pleased to receive our check. She evidently expected a substantial one as it was intended to pay off the mortgage on her home. Her collection amounted to about \$5 worth of signatures. Her case was pathetic, but shows how little is really known about the actual market value of such things. Plain signatures have small value; only full letters or documents are wanted by serious collectors.

Again, a man wrote in offering to sell a full autograph letter of Robert E. Lee, distinguished Confederate general, for the paltry sum of \$25,000. He knew it was cheap, but after all we were dealers and were entitled to some profit. The week before we had sold a better one for \$40.

Still, there are opposites to every story. A totally unknown dealer in Paris, at one time, sent in thirty-five beautiful letters of General Lafayette, the gallant Frenchman who befriended our cause in the Revolution. He asked forty cents apiece for them. If we would not pay that, please to send them back. Poor Lafayette! In France they did not think him worth a half dollar, but in America his letters bring easily \$15 apiece.

Another curious incident in a similar line happened in 1887 before I had joined forces with my father in the business. Frederick Barker, a well-known English dealer, sent him over 3,000 full autograph letters of Benjamin Franklin for which he asked \$3 apiece. It was absurdly cheap as they were then selling for about \$20. But who wanted 3,000 of them! An offer was made to buy part of them, but no! It was take all or none. So, regretfully, they were returned. Who could predict that forty-seven years later a single Franklin letter would be offered cheaply at \$400. Those 3,000 Franklins, describing an intensely interesting period in America's history, are now gradually coming on the market.

It has always been a sad fact that in all countries during a political or governmental upheaval, as for example the French Revolution, or our own War of 1812, or lately in Peru, the Government houses, libraries, and archives have been burned, ransacked, or utterly destroyed. In the course of time, many documents from such sources have appeared in our office. To quote some examples: a few years ago we were offered documents signed by Pepin le Bref and Charlemagne, positively authentic, dated in the 700's. The rarity of such items and their value can well be imagined, for few but the monks could write in those Dark Ages. I believe the price asked was \$80,000. More common and less valuable are treaties and documents signed by Queen Anne, Louis XI, or Louis XIV, le Roi Soleil, which can be had today for \$5 to \$40.

Vandalism, however, is not only the work of anarchists. The late Dr. Thomas Addis Emmet, one of the greatest autograph collectors in the country, once told us the following story about the ruthless destruction of valuable papers by our own Government! It was in 1861, and Dr. Emmet happened to be in Washington. The Civil War had just broken out, and the Union troops collected in the town were camping everywhere. The bakeries in Washington were not sufficient in number to feed the thousands of soldiers, so a location was sought where others could be established. Underneath the front square of the Capitol were vaults in which, stacked high on shelves and tied up in bundles, were priceless Government papers relating to the early Colonial period and the Revolution. Bread was necessary; the men must be fed; a Government order was issued directing the instalment

of bakeries in these vaults. The winter had been a severe one and snow covered the streets. Huge sleds were brought up to the Capitol, each loaded with a massive hogshead. The hogsheads were crammed with documents from the shelves and the cellar was cleared. The sleds were then driven down to the Potomac front, and there the contents of each hogshead was dumped into the river. Dr. Emmet described how he saw the entire procedure, and how, moved by curiosity, he grasped a handful from the top of one hogshead. Among the papers he held were fine Revolutionary letters of Washington, Hancock, and Jefferson!

Another incident in the history of our business occurred no later than in 1907 when my father bought an amazing collection from a junk dealer. In those days the Barge Office in New York City, since completely torn down, was situated at Battery Place. Its attic was filled with old ships' papers, invoices, import certificates—all the papers belonging to the various Collectors of the Port of New York—signed by Washington, Madison, Monroe, Adams, and others. There were about 140 tons of old documents. The Government, moving to larger headquarters, had sold the entire contents of the attic to the junk dealer! My father heard of the sale and went down. Men were packing the stuff into large wicker baskets and burlap bags. A rapid glance convinced him of the importance of these papers. He persuaded the junk dealer to send many of the bags to his office where he could look them over more carefully. He agreed to pay the man well for what he took out. For several months these bags appeared at our place and their contents were hastily seeded. Though several thousand letters were preserved, the balance, many tons of it, was sent to the *pulp mill*! So much for Government interest in old documents in those days!

Today the collecting of autographs, a very human hobby, is quite common. There is a thrill in reading the war telegrams, scribbled in pencil, of frantic generals on the battlefield, reports of spies, anguished letters of parents, pathetic first letters of young soldiers at the front, accounts of early frontier life, attacks of Indians, or in reading the unpublished letters and manuscripts of famous writers, discussing their own works, their struggles, and their ambitions.

Again, nothing perhaps is stranger than the collectors themselves who buy these autographs. They represent every class: Mr. Roosevelt, not yet President when he used to come to us looking for naval material; Cardinal Mundelein, unrecognizable in his warm muffler, in search of Revolutionary items for his library; Mme. Joseffy, wife of the famous pianist, wanting the old operatic stars; or perhaps little Tommy Jones, nine-year-old hero worshiper, in search of his idol, Max Schmeling, or, perhaps, Babe Ruth.

The sources of autographs are indeed endless. Our office resembles nothing so much as a great historical dumping ground to which come old letters and documents from all over the world which again go out eventually to rest in private libraries and public archives.

With Scrip and Staff

SPACE prohibited the Pilgrim from including, in his brief report of explorations of the untrodden regions of the State of Rhode Island, any mention of the Forgotten Man that he there unearthed. The F. M. was still alive and walking about in God's sunshine before his solitary cabin. Attracted by his benign and intellectual appearance, I soon engaged him in conversation, the course of which turned on the writings of Dr. Martineau—hope of the superannuated, for he began writing at ninety-two—which led me to suspect that my host was a Unitarian. "Most assuredly," he replied to my questionings on this point. "But," he added stealthily, lest the secret get abroad, "I am a Unitarian who is *not* in the 'Who's Who in America.'"

There must be a few such, even among the Unitarians. According to Herman C. Weber, editor of the "Year-book of American Churches," there are hopes for groups, such as Catholics and Jews, which have made so far a poor showing on this test of eminence. The 1930-31 edition of the "Who's Who" listed 740 Catholics and 218 Jews, that for 1932-33, 957 Catholics and 310 Jews, an increase of 217 and 92, respectively. "Episcopalians and Presbyterians are the topnotchers," says Mr. Weber, in point of numbers, but the Unitarians have "forty times their proportionate number." Dr. C. Luther Fry, veteran analyst of church statistics, believes that the Presbyterians "appear to be unusually versatile, as they have about the average representation in all occupational classes with the exception of actors and artists." I cannot vouch for the truth of this assertion, having not known enough versatile Presbyterians. Some day I may take a trip to Pittsburgh to ascertain.

But they may just naturally attract attention. Woodrow Wilson, for instance, whose Presbyterianism was unquestioned, may be instanced. A recent psychological inquiry listed the Presidents of the United States in the order of the most numerous response to the question: "What President of the United States first occurs to your mind, when you hear the word *President*?" The test, conducted, if I am not mistaken, among college students, showed that Washington came first, as was natural; but Wilson came second, not Lincoln, nor Theodore Roosevelt, nor even the actual Chief Executive. The author of the test explained it, conjecturally, by the fact of the intense admiration and intense dislike which Wilson excited, according as he was taken.

IN this Wilson offers a parallel to the late President Hipolito Irigoyen, of Argentina. Irigoyen, like Wilson, was a man of contradictions and will doubtless always remain something of a mystery. Says the *Southern Cross*, of Buenos Aires, edited by the Rev. Michael Quinn: "We have assisted at the passing of an extraordinary man who stirred the passions, the love and the hatred, of the people of this country [Argentina], as they

were never stirred since the War of Independence."

Before his death, at the age of eighty-one, on July 3 of this year, Dr. Irigoyen received all the Sacraments of the Church, while still conscious, and the Last Blessing was bestowed on him by Msgr. De Andrea, Bishop of Temnos. "He died in peace, affirming that all through his long life he had wished only to serve his country." Father Quinn gives the following estimate of the secret of his popularity:

The first secret ballot carried Irigoyen to the Presidency. He was the first President chosen by triumphant democracy. He had none of the old qualifications; he made no speeches; he wrote no books; he was no warrior; he was not in any sense a brilliant man. Where was the secret of his popularity? Simply this, that the plain man in the street saw in him, or thought he saw in him, the very incarnation of the democratic idea, a man from the ranks of the people going into the Casa Rosada. . . . Irigoyen was democracy in action.

Irigoyen's first Presidency will long be recalled for three honorable facts: his refusal to allow the Argentine nation to become involved in the European War in spite of the favorable resolution of the Congress; the elevation which he gave to the status of the working man; and his withdrawal from the League of Nations in 1921, when the petition of the Argentine representative for the inclusion of Germany in that body was turned down.

The second presidency, says the writer, was "chiefly a tragedy of old age." Only when the bitter vituperations and the "fulsome and annoying glorifications of his supporters" have died down can we estimate the man. In the meanwhile, the few words that I have just quoted offer curious contrasts as well as parallels with Wilson. At any rate, Irigoyen did not have to flee his country, like a Machado, nor did he die with loot upon his hands and soul. He went to God a poor man. Like most Catholics—in or out of the "Who's Who"—he was never fully at home in a civilization rooted in business.

INTERESTING are some of the tendencies noted in the "Year Book of American Churches." Says James Myers, of the Federal Council of Churches: "The conviction has been increasing in church circles that no form of relief is enough, that religion should demand a better social order, planned to meet a human need."

Henry P. Van Dusen, professor in the Union Theological Seminary, New York City, finds a movement back to orthodoxy. He notes the passing of non-theistic Humanism. The question is no longer, "Is there a God?"; but "What is God like?" The science-religion controversy is being progressively resolved. There is a "re-nascent supernaturalism," with evidences "too numerous for citation, too clear for dispute." The evangelists, of course, find a tendency to a more aggressive evangelism. Overshadowing all is the need for union of some sort, somehow. The Lutherans urge union; toward which "language should be no barrier." H. L. Friess and H. W. Schneider, of Columbia University, find "that the divisive tendency which seemed to be inherent in Protestantism is being reversed today." At least cooperation or federation is to be striven for. Methodists are seeking "family reunions" among themselves. But will unity be found without paying the price?

THE PILGRIM.

Sociology

Negro Labor and the NRA

JOHN LAFARGE, S.J.

THE Administration's program of industrial recovery would be doomed to failure were it to attempt to impose upon industry a unity which is not already at hand. The accommodation, however, of wage scales and working hours to the requirements of a national code is simply a recognition of the fact that no branch of a national whole can expect to share the profits of that industrial whole unless it is able and willing to pay the price therefor. The imposing of inequitable wage differentials is counter to such a recognition.

What far-reaching demands are made by the recovery program is exemplified in the case of the Negro worker. No sooner was the question of wage differential taken up than his situation leaped to the fore. This again demonstrated the ancient, even if unwelcome fact that the Negro's welfare, economic, physical, and spiritual, is intimately bound up with that of the white man in the United States. One of the first codes to be discussed by the interested employers was that of the wood-working industry. At their meeting in Chicago immediately the question of the Negro worker came to the fore. From the localities where Negroes were plentifully represented came the objection: "If you pay Negroes wages equal to those of the whites, they will work only three days a week, and loaf the rest." Since the answer was made: "So much the better: it will leave just so many more working hours free for other unemployed," the discussion did not get far. But the dismay continued.

An acute situation arises from the practice that has been long extant, of a double wage scale, based upon purely racial lines, for Negro and for white workers. Since the advent of unemployment, this has been coupled with the discharge of Negroes from paying jobs, and their replacement by whites. "The Forgotten Tenth," a recent analysis of unemployment among Negroes of the United States, by the National Urban League, 1133 Broadway, New York City, notes the following typical instance, which may be multiplied indefinitely:

In one Southern community where it is estimated that at least 50 per cent of the Negro population is idle all the time, the major obstacle is not so much the occupational competition between the races as the racial sentiment. Though the Negro population of this community has been increased recently because of the depressing situation in the rural areas surrounding it, within recent months it is said that the local Board of Trade has been extremely active in coercing the white community to give employment to whites and wherever a Negro held a job to dismiss him and replace him with a white worker. This propaganda reflected itself in the different wage scale which was paid in unemployment work—Negro workers receiving \$1.00 a day and white workers \$1.50 a day for the same type of employment.

Similar situations prevail in such localities as Gary, Ind.; St. Louis; Atlantic City. According to information received daily by the National Association for the Advancement of Colored People (N.A.A.C.P.), "the most

widespread practice is the firing of Negroes and the hiring of whites because 'the minimum wage is too much money for Negroes.'" In certain localities where Negroes form about seventy-three per cent of the workers in tobacco industries, the minimum wages are being withheld from them, according to information. In one county where forty-five per cent of the population is colored, 300 Negroes who had been receiving fifty cents a day on public work were fired when the NRA agreement specified their minimum wages should be thirty cents an hour. Negroes in that county are being reemployed as farm labor, which is outside the NRA regulation at thirty-five to seventy cents a day, it is reported. In Arkansas white farmers are reported as sending their sons to the civilian conservation camps where they receive \$30 a month and hiring Negroes to do the farm work at \$10 and \$15 a month.

Charges made by the N.A.A.C.P. in 1931 and 1932 concerning exploitation of colored people have finally been admitted by the contractors working on the Mississippi levees. Fred Beneke, agent of the Mississippi Valley branch of the Associated General Contractors, stated in Washington that a code would be provided for the levee workers. He admitted that the men have been working "about" eleven hours a day for "approximately" \$1.50 a day, or 13½ cents an hour. As a matter of fact, adds the N.A.A.C.P., "the men have been working seventy-seven and fifty-four hours weekly for many contractors who either work a seven-day week, eleven hours a day or seven-day week, twelve hours a day." The significance is apparent of the promised contractors' code.

Concerning the disposition of the Administration, and those whom the President has entrusted with the operation of the Act, there can be no doubt. At the hearing on the iron and steel codes, Secretary Frances Perkins spoke very strong words on behalf of the Negro workers. At the same time, she did away with the current fallacy that wage discriminations are justified by a lower standard of living, or lower living costs upon the part of the Negro. She said:

The low rates of 25 cents and 27 cents per hour of the two Southern districts are presumably based on the predominance of Negro labor in those districts. But Negroes are also consumers. Their purchasing power is needed to provide different markets for the products of agriculture and industry. Their cost of living is not lower than the living costs of the whites; it is rather that they live differently and on a lower standard. A sound, national industrial system cannot be based upon a capitalization of the colored laborers, and an increased wage that will not unfairly compete with the wages of the white laborer is essential to achieving this end.

The argument derived from a supposed lower cost of living has been demolished from various sources of information. Prof. Broadus Mitchell, of Johns Hopkins

University, gave figures at the Institute of Race Relations, held at Swarthmore College in July, showing that the cost of living in many Southern industrial communities exceeds that of industrial localities in Massachusetts and Rhode Island. At the hearing in Washington, just mentioned, John P. Davis, of the newly formed Negro Industrial League, gave figures to show that meat and bread, fuel, light, and other necessities cost Negro workers as much as the same necessities cost white workers in Pittsburgh and the North.

Even in purely agricultural communities, such as Southern Maryland—which are outside the scope of the NRA—though costs are saved on certain food stuffs, rent, and fuel for heating, other expenses, such as groceries, clothing, shoes, remain fixed, and cost more than in the city. From the mere pittance paid for a day's work in such sections, as low as seventy-five cents or under, no purchasing power can be derived, hence no aid supplied for the manufacturing industries that cater to the rural populations. The codification of the oyster industry under the NRA will bring this situation to the fore.

Investigation by the National Urban League has shown that communities in different parts of the country are beginning to realize the dire results of having the Negro permanently on the relief payroll. "Even when the present crisis passes, Negroes will unquestionably have greater problems for adjustment," writes a Negro lawyer. "Three of these problems are: replacement by the machine and by white persons, the staggering burden of debt which must be paid, if at all, from greatly reduced earnings, and poverty, the ill effects of which no man can safely venture to estimate." What moral effects ensue is shown by the following statement by an unskilled laborer:

Two years ago when I became unemployed I knew I was going to kill myself if I didn't get a job before our money gave out. Though I haven't done one bit of work for wages since January, 1931, I have lived. They told me I was unemployed because I didn't have a skilled trade, but when I saw all the boys who were skilled in the same fix, I said, "What-the-hell." What next? I don't know, and mister, I—don't—care.

The Department of Race Relations of the Federal Council of Churches declares in a recent bulletin that the depression has brought the American Negro to the crossroads. The choice lies before him between "peaceful methods of adjustment through friendly contacts, through educational projects, and through experiments in cooperative activity," or the despairing and futile course of "force and violence, mass struggle and revolution." Which course he will be persuaded to follow will be influenced in no small measure by the attitude of the Catholic Church in this country. The Eighth Catholic Students Mission Crusade Convention, recently held under the auspices of Archbishop McNicholas in Cincinnati, passed a resolution which resolved "that the Crusaders recognize that the Negro as a human being and as a citizen is entitled to the essential opportunities of life and the full measure of social justice." Such an attitude, if widespread among enlightened Catholics, will aid to forestall abuses under the NRA; particularly if it

is strengthened by the knowledge of the demoralization which a minority of permanently unemployed Negroes is bound to communicate to the white majority group of this country. The same lesson, we may expect, will be set forth by the Rev. Francis J. Haas, who will bring to the joint session of the Catholic Conference on Industrial Problems with the National Catholic Interracial Federation, meeting in Cleveland September 2, 3, and 4, his experience as a member of the Labor Advisory Board in Washington. This joint session will be devoted to the problems of the Negro under the Recovery Act.

To further the spirit of this legislation, I venture the following suggestion to the readers of this Review. Look through your neighborhood, and offer employment to at least one colored person. If the head of a family, well and good, but at least to one person. Such a course of action, if general, will help to prevent the distress which, if left unchecked, will frustrate the very purpose of the NRA.

Education

Gold in the Crucible

TERENCE O'DONNELL

LET us consider our Catholic schools. They are good. We know business men prefer our graduates, all things considered. Particularly is this true of the high-school graduates, who leave school at an age when business finds them of a mould and material more readily assimilated into the growing needs of a business. This is because Catholic high schools have not gone afield into the non-essentials, and still hold fast to the sublimation of the three "R's." But standardization and accrediting, those twin vices of modern American education, have had their effect upon our Catholic schools.

We began with a fairly simple formula, the coupling of the teaching of religion in addition to the other subjects required. But the accrediting system, while economic and systematic, has resolved our schools to the general level so far as outward appearances are concerned. In order to be accredited to the associations of schools and colleges, and permit Jimmie O'Rourke to leave St. Timothy's and enter Washington High, we have appraised Jimmie as so many units of algebra, English, etc., and sent him forth tagged like any other table of contents. Whereas we know that the most vital unit, Jimmie himself, never can be so appraised. We ease the clerical work necessary to assess this nugget into the educational scheme of things, but the most important thing, the nugget itself, remains to be assayed and fused in the crucible of understanding oldsters who must take up that work when his educators leave off.

It is a pity that once Catholics decided to have their own school system they did not control it absolutely without any reference whatsoever to outside accrediting agencies, and without any regard for secular schools. To attempt this desirable end must have meant the existence and endowment of colleges and universities able to keep

the idea and plan self-contained. We know in the early days of the Church in this country such a thing was not possible. But it is not yet too late. If all Catholics of the country would get behind such a plan, the object could be attained. At one sweep we could cut ourselves away from a bureaucracy that however valuable it may be from a standpoint of standardization and system, still has nothing to offer us of educational value. Our non-Catholic friends and even those of no denominational affiliation whatsoever need have no quarrel with us on such a move. We are committed to the religious outlook in education; they are not. The line of cleavage and demarcation is clearly marked from the first instance.

Let us face the situation and agree that we are educating our children, our boys and girls, better than the public high schools are. We do not say that a Catholic boy will give his seat up to an elderly person in a street car sooner than will a boy from the public schools. The chances are, he will, because veneration for age and courtesy to elders are insisted on in his school curriculum, and should be at home.

Latin and Greek will always be part of a Catholic high-school curriculum. They are microscopes which yield to us in small compass the whole area of two national minds which achieved in their time a very high cultural and intellectual development. As such, they constitute invaluable yardsticks when measuring the civilizations, including our own, which have followed since. And since Catholic candidates for Holy Orders usually pass from high school into the preparatory seminary, whatever they know of Latin and Greek speeds the educational process. The majority who do not go on to Holy Orders find these languages of use in any profession they may enter later. Even if they do not become professional men, their knowledge of Latin and Greek gives them a mastery of definition and form of language not enjoyed by even the most rabid cross-word puzzle fan—not to mention collegians with masters' degrees in English.

Many secular high schools have already thrown these two ancient tongues overboard, although they still accept them as units of credit for a boy passing into them from some other school. Let us face the fact that the Catholic's need of Latin and perhaps Greek, is fundamentally at variance with the need of outsiders. Latin is the language of the liturgy of the Church. There may come a time when the use of English may be permissive in the liturgy, but until that time comes Catholics should know their Latin, and its study should begin in the sixth grade. Devotees of the Gregorian mode may go into as many rhapsodies as they wish over the beauty of such liturgical music sung by children, but the fact is the words and the understanding of them are quite important as the music. The latter, however lovely, is meaningless otherwise. And if the desirable day come when a congregation can enter with understanding and vigor and harmony into the choral singing of the Mass, it can only come with adults who have known their Latin all the way from the grammar grades through high school. From another basis, it is impossible for anyone to gain a cultural, usable knowl-

edge of another language when the latter is a subject for only the years of high school.

I readily submit that such a scheme may be anathema to the pedagogue who roves secular fields. But, again, I reiterate that I view the child's needs from a different and Catholic viewpoint. Also, we must remember we live in an era which is becoming dangerously preoccupied with non-essentials. It is sure that unless we can decide for ourselves, time and circumstances will make decisions for us, and on terms which may not be so easy as if they had been accomplished by our own volition. In European countries no one is considered educated unless he has fluent control of at least two languages. This is not an agreeable commentary on Americans, who are lucky to know one language well.

Another thing Catholic educators of today are endangered by is the jazz tempo. It may seem far afield to couple modern jazz music with an educational discussion, but the parallel is closer than one may think. Willy-nilly our young people have been subjected to the most deplorable narcotic ever conceived, the intrusion of a primitive and pagan rhythm into what should be the ordered thinking of civilized life. We should never have allowed the beautiful Sunday evening office of Vespers to die out as it has in America, and be displaced by the other forms of "services" which precede Benediction. I maintain there was tonic in the sonorous Gregorian tones of the Vespers which would have been vital medicaments for this depressed era, and perhaps would have prevented it altogether. Musically, there is only the difference of four-fourths time and two-fourths time between *In exitu Israel de Aegypto* and a jazz rhythm, but between them exists a vacuum nothing can fill or cross. One or the other must be destroyed in the end. Jazz is the degradation of the "Pipes of Pan"; its insistent piping, its tomtom motif, that penetrates the walls of a distant room of one's home, even while the superficial melody of the rhythm is lost in the space intervening between one's room and the radio, conveys something of the modern spirit. It is reckless, flagrant, unheedful, fatalistic, the direct antithesis, say, of the moods of the spiritual and corporal works of mercy.

Rob our Catholic pupils of Latin and Gregorian, and we lay them open to the narcotic of jazz. They may think they like it, they may even feel unable to do homework unless it comes over the radio; but it is part of the religion of defeat and depression oldsters should shield them from. By and by, when they are older, they will know better, and unless they are of the hopeless type, content to move along the dead level of monotony they will appraise it at its true value, and take it as sparingly as one takes horseradish on his roast beef. If we couple music with architecture as an art, we can have no hope of a renaissance of architecture in our churches unless the jazz rhythm is kept down or annihilated altogether. It is too much to expect that from time to time we may be favored with outstanding architects who will keep our church and other architecture to its proper norm. Bishops may foster and priests cooperate, but unless we have congregations

of laity able to appreciate the beauty of what is set before them and understand its suitability as a House for their God, the labors of the builders fail.

We can see, then, that all along the line of the education of the Catholic pupil avenues open up which require enlightening by the teacher, and which produce results an outsider may consider extraneous, but which descend deeply into the student's mind and gradually tend to promote the soundest type of culture. We must conserve these, and force appreciation of them, and standardization and accrediting are weak concessions to secure by their sacrifice. Due to the foolish insistence of modern educational standardization, many a nun after her hard year of grammar and high-school work must grub and cram during a needed vacation, when all the laws of right and logic would dictate a period of rest. Why? Pedagogues are born, not made; and the best pedagogue is one who follows a vocation consecratedly, without so many hours of education tacked on to secure a "degree." We know now that degrees, while good, are only labels. Recently there has been much criticism of degree theses. It is admitted that often they are deadly in their sameness, dry as sawdust, and though written by different individuals, as identical in expression and terminology as though they were ground out by some marvelous robot. The remedy has been suggested that perhaps the candidate for the degree could be forced to read his thesis in public before the examiners, and learn at least something about expression and interest. A far better remedy would be to postpone the thesis until life and experience and training and aptitude, had enabled the thesis-hungry to write something worth while, emerging from the creative impulse of resultful years.

But perhaps the real nub of the matter rests not in the requirement for the thesis as fitting one to teach, but in the manner of the prospective pedagogue's approach. One looks in vain for the golden quality of interest which was evident even in scientific works of a few decades ago. Valued on my bookshelf is Commander Maury's "Physical Geography of the Sea." This work was required reading among the men who built the clipper ships, and for the generation which followed after. Maury himself was a marine surveyor, and later an officer in the Confederate Navy. One might expect such a book with its dry title to be equally dry reading. On the other hand it is most delightful reading. Hardly a paragraph that does not mirror the wonder of the Psalmist at God's handiwork and the immanent majesty of Nature's balance in all her parts.

Perhaps it is this quality of wonder, an almost child-like approach to life, which makes modern education and its theses dry. Sad to say, we think we know everything when the times prove we know nothing. Veneration and wonder are the golden halo and the colors with which we should illumine the educational scene. They are trite and out-moded things, but let us use them, nevertheless. They are what childhood and youth bring to an elder teacher's superior wisdom, and complete the jig-saw thing he has been taught to consider as education.

Dramatics

Our Cerebral Players

ELIZABETH JORDAN

THIS is the season when the theater goer looks back. Perhaps the glance takes in only a few weeks or months. Perhaps it covers a few years, or many. In any case the memories that troop forward to be reviewed are surprisingly numerous and striking. One thinks first of certain plays and certain players, of the moments of pleasure or disappointment they have given one. This, of course, is a narrow viewpoint, unworthy of the thoughtful observer, who then hurriedly turns memory's light on more subtle matters, such as, say, the special characteristics of our American players.

Today, looking at various amateur productions here in rural New England of new plays which it is hoped will please Broadway next Fall, I found myself following with admiration the brainwork of the players. They were, as I have said, amateurs: none that I can recall will ever blaze up as a star on the theatrical horizon. But they were clever amateurs, and without exception they had grasped the modern fundamental conception of acting. They had learned to make at least an effort to get inside the skin of their characters and thus, to a greater or less degree, to become those characters. In short, they had learned to use what brains they possessed. There was none of the direction I recall in my own amateur days and which still, to an amazing extent, goes on in the moving-picture studios. This sort of thing:

"Now, Miss Jones, you have just had a letter from your sister. You are holding that letter in your hand. It tells you that your mother is desperately ill. She is dying. But she is dying slowly and agonizingly and she needs all sorts of help and comforts. She cannot have them. She and your sister are in the direst want. Your sister herself is ill. She can give your mother only a little care. Both of them need a nurse and a doctor. But they can't afford them. They can't even afford good food. They are looking toward you for help. Your mother's dying eyes are turned toward the door. She is saying, 'Jenny will help us. Jenny will send money. Jenny will come herself. She may come any minute. I know my Jenny.' But you, who are her Jenny, are in almost as desperate a situation as your mother and sister. You are young and well, but you are down to your last penny. You are starving. But you are not thinking of yourself. You are thinking of your dying mother and your stricken sister. You cannot go to them. You cannot help them in any way. Your position is simply terrible! Now, Miss Jones, for God's sake brace up and shed a few tears. Try not to look as if that letter was an invitation to a pink tea. Your mother is *dying*. She is *starving*! Cry, for the love of heaven! CRY!"

Countless tears in moving-picture studios have been drawn forth by such impassioned appeals as this. They still are, out in Hollywood. But not on the New York speaking stage. Our players, even those in the smallest parts, no longer have to be told how to register emotions.

nor do they need charts of the emotions to be expressed. They read the play before they read their individual parts, if they can get a copy of the script. If they cannot, they get a synopsis of it from someone who has read the script. Then they actually think about the parts: not merely about the possible laughs or tears in it, or about how it should be dressed, but about the character as a whole. Even the merest beginner puts what mentality she has into an effort to understand the character she is interpreting and to make her audience understand it. And thus, often enough to intrigue playgoers and make them watch for it, some tiny part in a new play stands out so vividly that audiences are delighted with it, critics praise it, and a new star is born.

In "Paris Bound" Hope Williams had only a microscopic role; but she was so wholly the New York girl of the period, and she delivered her few lines with such originality and brilliance, that the author of the play gave her one of the most important roles in his next production. I don't remember the name of the play in which Ruth Gordon made her first hit, but I do recall that in her minor role she carried the play away from the leading woman, who was Frances Starr. Miss Starr had all sorts of emotions to express and expressed them very well, for she is a highly intelligent actress. Miss Gordon was merely a feather-headed young girl in the comedy, but she was that so completely and satisfactorily that no spectator could see or hear anyone else while she was on the stage. She became a star almost overnight.

I shall never forget the work of Helen Hayes in the play that gave her the first opportunity, "Dear Brutus." She was very young then, very untried; but though she has had dozens of star roles since, in my opinion she has never done anything better than her beautiful and poignant work in that play. Years ago I saw Madame Nazimova, then an unknown young Russian without a word of English, rise to stellar heights in Dostoyefsky's "Abyss." It was not through being told what to do by stage directors that these stars "arrived." They got inside of their first small parts, and by their brainwork made them outstanding roles.

Broadway has a pet story about the humility of John Barrymore when he left light comedy to do his first big, serious work in "Justice."

"This is a very big thing," he is reported to have said to his director. "It is too big for me, but I want to do it. Teach me, as if I were a little child."

I don't vouch for that. But a few weeks after the play's successful opening, I met Mr. Barrymore late one afternoon. It was not a matinee day, but he looked utterly exhausted.

"I've been making a pious pilgrimage to Sing Sing," he told me. "I wanted to spend a little time in a black cell."

Even though he had already made a big success in his new role, you see, he was not content to take the word of anyone else as to how a young fellow would feel when he was locked up in a black dungeon. He wanted to have the experience himself, and to pass it on to his audience. And no one who saw him play "Justice" will forget the

thrill caused by that moment of wild frenzy in which he hurled himself against the barred door.

For the moment I have forgotten the name of the actress who did marvelous work a few seasons ago in the minor role of a young poetess starving in a New York attic. She was the dramatic hit of that year, but she has not since had a role that gave her an equal opportunity. However, I saw her this season carrying finely a leading part in a big Broadway production, so she is evidently moving onward and upward.

The late Mrs. Fiske was, of course, generally acclaimed our most intellectual actress. Personally, while I greatly admired her in many roles, I always wondered why she was not intellectual enough to drop a few of the annoying little mannerisms so inseparable from her work—the biting of the lips, the crisply staccato utterance even in roles that really permitted nothing of the sort, the incessant, jerky, nervous movement of the body. To me, Mrs. Fiske was never inside the skin of the characters she played. She was outside it, studying it closely, to be sure, giving the best she had to it, but always Mrs. Fiske, the distinguished actress, playing with distinction a part on the stage. Her cerebration may have put her inside the clothing of her characters, but it never put her inside their hearts and brains.

When I saw Lynn Fontanne playing Queen Elizabeth in Maxwell Anderson's drama, put on by the Theater Guild a few seasons ago, I saw a superb actress literally submerged in a great role. She was no longer Lynn Fontanne at all. She was Elizabeth, Queen of England, and more Queen Elizabeth than Elizabeth had ever been. She had read and studied and thought about the part until she *was* the part. She carried her audiences back through the centuries for an unforgettable hour with the living, breathing, swearing, "virgin queen." She is a cerebral actress, but I question whether she will ever again reach such heights of inspiration.

Our outstanding cerebral actress of today is, of course, Katherine Cornell. Her Elizabeth Barrett Browning was as great a piece of work in its way as Miss Fontanne's Elizabeth, and that is my highest praise. But Miss Cornell always gets inside the brains and heart and soul of every character she plays; Miss Fontanne does not invariably, not unless the character especially interests and intrigues her. Thus, I have an idea that the girl in "Design for Living" did not deeply appeal to the intellectual side of Miss Fontanne as a study. She was, so to speak, almost any girl, and easily classified as a type. Miss Fontanne played her as from the outside looking in. She was amusing, clever, temperamental, shallow, utterly unmoral, and very much like thousands of young creatures of her sort that drift around in Europe's big centers. Miss Fontanne could play her and think of something else, and I am wagering that she did it at least part of the time, for the young person she interpreted was not an agreeable young person to think about.

I never feel that Ethel Barrymore goes very deeply into her parts mentally. Her attitude in meeting her character is, I think, that of one meeting all sorts of human

beings in real life. She associates with some of them briefly but with most of them rather superficially. I will except from this generalization her work as the nun in "The Kingdom of God." She loved that woman, especially as the nun grew older. I am sure Miss Barrymore gave more thought and work to her portrayal than to any other she has offered us in recent years; and she made a lastingly beautiful thing of it.

Among our actors Otis Skinner, George Arliss, and Arthur Byron come to my mind as first among the masculine stars who approach their roles intellectually. I know that Otis Skinner studies all his parts from every angle and that he pondered for months over the role of the venerable Spaniard in "One Hundred Years Old." Arliss's brain works so incessantly in his interpretations that one can see it operate. So does Byron's. Of many of our other men stars, especially the younger ones, I have the feeling that their directors are still giving them many helpful hints. But the lad who is doing the best cerebral acting of the present season is, as I have said a few times before, Lloyd Nolan in "One Sunday Afternoon." Mr. Nolan will put his brains into anything that interests him. But, if I am a true prophet, he will flatly refuse to put them to work on anything that is not worth while—and he is an excellent judge of what is worth while. This will limit his choice of plays, as it limits the choice of all cerebral players. For, you see, a vast number of the plays offered us hold mighty little cerebral work in themselves and even less cerebral possibilities for the players who act in them. Even when our intellectual players get inside the roles, there is nothing there! That's as depressing as it is to find one's stocking empty on Christmas morning.

REVIEWS

A History of the Economic Institutions of Modern Europe. By FREDERICK L. NUSSBAUM. New York: F. S. Crofts and Company. \$3.25.

Modern Industrial Organization. By HERBERT VON BECHERATH. Translated by ROBINSON NEWCOMB, Ph.D., and FRANZISKA KREBS. New York: McGraw-Hill Book Company. \$4.00.

Institutional economics is a recent protest against the formalism of classical Ricardian economics and its generalizations; instead of a coordinate system of economic metaphysics, it believes that "an adequate organon of economic thought could be achieved by the accumulation of data and analysis of them in terms of an evolutionary process." Institutionalism is young and among its prophets few are greater than Werner Sombart of the University of Leipzig. The two books named above are institutional studies according to the mind of Sombart. "A History of the Economic Institutions of Modern Europe" is a frank attempt to do no more than adapt for the American audience Sombart's great study, "Der Moderne Kapitalismus." "Institutions" is taken in its widest sense, namely, an established and accepted way of doing something. This book is difficult to appraise for it shows institutionalism at its worst; one page contains examples from a range of 500 years, all to explain a phenomenon admittedly not 200 years old (p. 116). The reader is overwhelmed by a mass of undigested, unannotated, heterogeneous data. Yet when the reading is finally accomplished, there does remain behind a hazy outline of the main course of European economic development. Nowhere does this lack of a clean handling of facts appear more clearly than in his reference to "Pius XI's De Novis Rebus" when Leo XIII's "Rerum Novarum" must be meant. In a book full of statements which the reader cannot hope to verify, one such slip casts doubt

upon the whole. This, moreover, is not Sombart, whose data are always pertinent and whose categories, though one may not agree that they are final, are always clear-cut. Since we already have examples of Sombart's work of this type in English, one is led to wish that the same amount of effort had been expended on making available Sombart's recent methodological study. "Modern Industrial Organization, an Economic Interpretation" is precisely what the title says it is. The tone and method are Sombart's with frequent references to his methodology. But the analysis, organization, and progress of the treatment are the author's own, drawn from a wide academic, business, and governmental experience in Germany. Throughout the book the reader receives many a stimulating suggestion as to how we have come to where we are, just exactly what are the present tendencies, whither they are leading, and what they bode for good or ill. Technological considerations as conditioning economic functioning are given much space but never to the detriment of the economic analysis. The survey extends to modern industry in all its phases, historically, technically, relative to markets, relative to the imponderable factors of human demands. Cartels and other "methods of eliminating collision" receive ninety pages of discussion as clear and readable as it is scholarly. A chapter on the relation of government and industry gives the author's ideal in this regard, never losing sight of the actual situation or lessons from past mistakes; this is followed by a tentative forecast for the future. State Socialism, he decides, is not practicable because free competition is necessary to industrial health. Very much competition has been permanently eliminated, sometimes with evil results, but not a little remains. It should be noted, however, that that degree of government supervision which he regards as normal and useful would seem to many an American a close approach to Socialism. This is the least satisfactory section of the book; yet, despite this uncertainty with its strong "capitalistic" bias, his conclusions admit of interpretations which are quite tenable. Not everyone who believes that our present lack of industrial organization is bad expects to find the solution in the indiscriminate extension of political government. Withal, Dr. von Becherath's book is a superior piece of institutional economics, orderly, objective, complete. To Americans his insight into our place in the world economy will be especially instructive. This book will lose its value only when the rapid march of economic events antiquates its factual content.

B. W. D.

Is Christianity True? By C. E. M. JOAD and ARNOLD LUNN. Philadelphia: J. B. Lippincott Company. \$2.50.

In form this book is a debate between two hard-hitting protagonists whose ideas on Christianity are poles apart. Arnold Lunn, well-known English writer and author of "The Flight of Reason," is a fundamentalist and stands for the most rigid orthodoxy. His opponent, Mr. Joad, is an out-and-out modernist with opinions more radical than those of Dr. Barnes, Bishop of Birmingham. Representing as they do the two extremes of Protestant thought to be found in England, their opinions as set down in debate form in this volume provide the reader with a controversy that is lively and almost furious at times, though free from personal rancor. The arguments with which Mr. Joad defends his position rest on principles purely agnostic. Mr. Joad expresses little sympathy with any form of Christianity. But in his denunciation of Christianity he stops long enough to pay a small tribute to the Catholic Church. In answering his modernistic opponent Mr. Lunn follows the line of arguments usually given by the fundamentalists. He shows an acquaintance with the doctrine of St. Thomas as well as with the Fathers of the Church and on occasions uses this knowledge with timely effect against Mr. Joad. However, he could have used his patriotic knowledge to better advantage by showing Mr. Joad that his doctrine is really not modernistic but quite old-fashioned, and that it had been adequately refuted by the Fathers of the Church in their controversies with the agnostics. Again more space could have been given for refuting the pet argument of the

modernists on religious experience by showing that this doctrine is downright skepticism. In the perusal of Mr. Lunn's side of the debate the reader will be impressed by his sincerity and good faith, and by the sympathetic manner in which he handles his opponent. The book will be found useful for Catholic professors of apologetics who will recognize in it a good synthesis of Protestant Liberalism and Protestant Orthodoxy. It is not, however, for those not well grounded in apologetics. Since the book appeared, Mr. Lunn has become a Catholic.

J. D.

Christian Marriage: An Historical and Doctrinal Study.

By GEORGE HAYWARD JOYCE, S.J. Heythrop Series: I. New York: Sheed and Ward. \$5.00.

It is easy to toss off a criticism of a book by saying that it is the best thing that has appeared or that it should be found on the shelves of any respectable library. Yet these trite phrases are literally true of Father Joyce's book which marks the opening of the "Heythrop Series." The book is not a manual in the sense of being immediately practical. There are many such case-solving, principle-stating books. Father Joyce has taken a larger view which fills in the historical background, and substantiates the reasons back of the principles. It is precisely this larger and deeper insight into the whole question of Christian marriage and of the Church's unyielding vindication of sole jurisdiction therein that is required if one is to be adequately satisfied on many practical points. The Church stands four-square against divorce in consummated Christian marriage; yet she vindicates, as her right, the power to grant a complete divorce for re-marriage in the cases of non-consummated marriage and of the Pauline privilege. She also asserts the right to place invalidating impediments and to assign special conditions for marriage (such as the *Tametsi* and *Ne Temere*), which entail nullity if not respected. Father Joyce's scholarship has long been recognized by reason of his former books. It is strongly evidenced in this volume where close reasoning, clearly expressed and thoroughly documented, makes "Christian Marriage" a noteworthy addition to our English theological treatises.

F. P. LEB.

Circular Letters (Selected) of Redemptorist Generals. With an Introductory Story of the Spirit of St. Alphonsus and His Institute. Milwaukee: Bruce Publishing Company. \$2.00.

The year 1932 marked a dual anniversary for the Redemptorists in America: 200 years since the foundation of their Institute (Nov. 5, 1732) in the little town of Scala in Italy, and one hundred years since their coming to America (June 20, 1832). To commemorate these landmarks in their history, the Redemptorists in America have issued this volume as a tribute of gratitude and love to their sainted Founder and a retrospect of the work his zeal has accomplished in the world. The editors are to be sincerely congratulated on the novel and attractive form in which they have presented their matter. They have given us not only a noteworthy contribution to the spirit and history of their congregation, but a book of helpful spiritual reading for all religious as well. And so their tribute of gratitude and love to their saintly Founder will be a mighty instrument in continuing and fulfilling his fondest hope—the leading souls nearer to God.

W. M. S.

Tammany at Bay. By JAMES E. FINEGAN. New York: Dodd, Mead and Company. \$2.00.

The jacket covering this book carries the sub-title "A Fighter's Handbook," and the contents of the volume are intended to be just that, an arsenal of factual information loaded with sufficient explosive to blast the defense of any prospective Tammany apologist. Mr. Finegan's substantial contention that Tammany has taken literally the Scriptural injunction: "Make unto thyself friends of the Mammon of iniquity," is easily admissible and his solemn warning that Tammany cannot be outdone in campaign pledges and promises, is a platitude equally undeniable. His arraignment of such men as ex-Governor Alfred E. Smith,

former Acting Mayor Joseph V. McKee, and the present Mayor, the Hon. John P. O'Brien, is vigorous and unqualified. Seemingly Mr. Finegan expects a Tammany defeat in the approaching election to spell Tammany dissolution; or at least he thinks that two successive defeats will produce that result. What men, or what political organization, are to replace the Tammany group—other than some ill-defined "anti-Tammany" association—is not revealed. The book "Tammany at Bay," though not very accurately named, is nevertheless interesting and in part entertaining and instructive. Some amusing cartoons, reprints mainly from the New York *American*, are included in its pages. There is an index.

J. S. M.

BOOKS AND AUTHORS

Economics.—One of the pleasantly surprising things about "The Banking Crisis" (Dodd, Mead. \$1.75), by Jules I. Bogan and Marcus Nadler, is its up-to-dateness. Here is a book that begins its first chapter with the inauguration of President Roosevelt and deals with the banking news so much featured in the March and April newspapers. Even though the reader has little or no knowledge of Wall Street and the Treasury, he will find this book—what with its chapters on the R. F. C., the open-market operations, the panic, and the final collapse—fascinating reading. The financial upheaval was precipitated by the failure of the Austrian Creditanstalt, and the authors, both professors of finance at New York University, show how and why, in their chapter on the European prelude. The book closes with a program for the reconstruction of banking.

"America: World Leader or World Led?" (Century. \$1.50) is a very small book with an immense amount of economic horse sense. The time and the manner of our present sad state may or may not be explained by reference to business cycles; the fact itself is explained by the sequelae of War-time inflation and subsequent dislocation of international trade. He pictures America's pre-War status, the changes that War brought, her present position, and concludes, "in some way, somehow and swiftly, there must be developed an international economy. . . . The alternative is a terrible one." The primary purpose of the book is an apologia of America before other nations; within the limits of such a book as he purposed, Dr. Ernest Minor Patterson could scarcely have done better.

Mrs. Prestonia Mann Martin, in "Prohibiting Poverty" (Rollins Press, Winter Park, Fla.), goes the Technocrats one better when it comes to a plan for doing away with economic distress and insecurity. Her plan, based chiefly on the words of William James and Henry Ford, provides that the necessities of life are to be produced by the young people of the nation between the ages of eighteen and twenty-six. The capitalists are to be allowed to traffic only in the luxuries of life. After the age of twenty-six, the young workers may stop work if they like or else engage in work under the capitalists. It is all supremely simple.

"The Great Technology" (John Day. \$2.50), written by Harold Rugg, contains many interesting chapters, dealing with the causes of our economic depression and the pathways by which men will eventually emerge into an economic paradise. Berating the palliatives offered to a hungry people by politicians, and advocating a designed economic system built upon economic axioms, Dr. Rugg makes his plea to the educated public to launch this economic reconstruction. According to the author, the union of technology with democracy, rather than dictatorial control or an autocratic political organization, will usher in this desired social reconstruction with far less violence. For the success of this union the book proposes a new system of education with a new philosophy for the new social order. Much criticism is directed at the present system of education in America because educational workers are the results of "stereotyped concepts and not the products of design." We cannot agree with Dr. Rugg's "ideal of education," since his system does not aim at unity and totality of view which, of course, includes religion. Instead of the thunder of heavy

artillery which this book would have caused eight months ago when technocracy was the current topic of the day, it creates now but the rattle of distributed musket fire a long way off. We must not forget that the great object of economic activity is, first of all, security. The prerequisite to this security is certainty.

Reference on Hospital Service.—The Midwest Publishers Company of Minneapolis in "American and Canadian Hospitals," edited by James Clark Fifield, have made a valuable contribution to the reliable information on hospitals in the United States and possessions and in Canada. Many of us have known, perhaps from personal experience, of some of the great hospitals with their elaborate buildings and abundant equipment; but this book will be a revelation to many who have never dreamed of the number of these monuments to Christian charity and human philanthropy which shine like stars over the face of the nation. The story of the initiation and growth of each of the national organizations devoted to medical service is told in detail: the history, facilities, and financial statement of each hospital are given concisely but fully; and an informational appendix adds data on the hundreds of organized movements in relief of the sick in war and peace. The book is printed on excellent paper and strongly bound in an attractive fabrikoid cover.

Science and Philosophy.—Dr. H. Levy, who is professor of mathematics at the Imperial College of Science, London, in "The Universe of Science" (Century. \$2.00) resents the invasion of science by philosophic idealism in the guise of physics. He finds the mystical free will that Eddington discovered to be loose in the universe to be nothing more than the result of loose reasoning from an unproved theory of electrons. Jeans' abstract yet finite mathematical God arises from a tangle of mathematical symbolism which turns parts or aspects into wholes, and hypotheses into ultimate truth. As for the holism of General Smuts: it is a fallacy based on a concept of isolation that has no reality in nature. The book is interesting chiefly as a protest against the dubious leadership of the Jeans-Millikan school of prophets, whose word too often is accepted as law by those untutored in physical science.

Though "General Psychology for Professional Students" (Heath) by A. R. Gilliland, John J. B. Morgan, and S. N. Stevens was intended primarily as an introduction of professional students to the general field of modern psychology, it loses none of its appeal for the general reader. The print, including diagrams, is attractive; the style simple and pleasing, the orderly arrangement commendable. The authors try to keep clear of philosophic insinuations; this is preferable to the blatant mechanism of so many texts, but it necessarily leaves the treatment of some subjects, e.g., the nature of thought, deficient.

French Spiritual Readings.—In "Cardinal Mercier" (Téqui. 8 francs), Mlle. G. Joannès gives us in short compass the salient facts of his ascetical guidance. The political events in which the Cardinal was mixed have a small and then only an incidental place in this biography. The quotations from his personal letters to the authoress serve to heighten the interest.

The Chanoine F. Trochu presents in "L'admirable vie du Curé d'Ars" (Emmanuel Vitte, Paris) very clearly and very cogently the main facts in the life of the Curé d'Ars. Particularly skillful is the handling of the question of the relations of clergy and laity. Although in general the treatment is factual, there are interwoven into the text reflections that will give encouragement to priests or seminarians.

"Un coup d'oeil sur le Malabar," by F. X. Vattathara, S.J., is booklet No. 81 in the splendid mission series published monthly by Xaveriana, Louvain. It gives a very brief but first-hand study of religious and social conditions in Malabar.

"La Survie de Guy de Fontgalland" (Emmanuel Vitte, Paris) tells something of the fame after death of that little boy who died

at the age of eleven in 1925, apparently after a normal and uneventful childhood. Yet the witness here gathered tells of the extraordinary influence of Guy on priests and seminarians, on young children, and on many others in virtue of cures, conversions, and other graces granted. The volume contains twenty pages of pictures and twenty-five pages of bibliography, a striking fulfilment of Guy's prediction: "much will be written about me."

"Le Retour à Jésus" (Editions de la Cité Chrétienne, Bruxelles. 25 francs), by the Abbé Jacques Leclercq, is a clear and cogent restatement of the thesis that, though moral and ascetical theology are distinct disciplines, in the life of the Christian there can be no separation of the two. The philosophical basis of this is luminously exposed in its fundamental postulates and traced clear through from the basic fact of Christianity's practical union of religion and ethics to the summit of Divine Contemplation. This book is the first of a series in the publications of la Cité Chrétienne.

Encyclopedias.—The fifth volume of "Der Grosse Herder" (Herder. \$9.50) runs from Ganter to Hochrelief. Geist, Gnade, Gott, Gebet, Gothik, are some of the articles of religious content included this time. Griechenland and Goethe receive naturally ample treatment. The brief but meaty characterization of Goethe the man and the poet from the general as well as from the Catholic point of view is a good example of encyclopedic art. Skyscrapers (the Empire State Building) are represented by Hochhaus; modern French art by Van Gogh among many others. There is the usual wealth of matters of homelier import; and the curious can study the schemes of Händel and of Graphologie (handwritings).

The ninth volume of the "Encyclopedia of Social Sciences" (Macmillan. \$7.50) runs from LAB to MAC, and offers articles on various matters of timely import, as Law, Legislative Assemblies, League of Nations, Large Scale Production, Land and Land Tenure, Language, etc. Loyola, Ignatius de, is treated by Walter Goetz, of the University of Leipzig, with the same confusion of apprehension which this writer showed in his article on the Jesuits. While containing such an abundance of valuable material, the Encyclopedia would be more serviceable if it had tried throughout to obtain the aid of persons most competent in their particular specialties.

War Pictures.—Undoubtedly the finest photographic record of the Great War yet published is "The First World War" (Simon and Schuster. \$3.50), edited by Laurence Stallings, who writes an introduction and captions on the pictures. This large volume contains very thrilling and graphic views taken both on the field of battle and behind the front. The captions by Mr. Stallings are for the most part ironical but show a deft and telling use of newspaper headlines and quotations from the poets. There are many gaps in the story and so the book leaves way for others to follow, but no one can turn the leaves without being profoundly moved by this record.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BLAKE, Alan Clutton-Brock. 75 cents. Macmillan.
CHILDREN'S SLEEP. Samuel Renshaw, Vernon L. Miller, and Dorothy P. Marquis. \$2.00. Macmillan.
DARK CIRCLE OF BRANCHES. Laura Adams Armer. \$2.50. Longmans, Green.
DEPUTY OF SAN RIANO, THE. Lawrence A. Keating. \$2.00. Clode.
EDWARD VII. H. E. Wortham. 75 cents. Macmillan.
FAULT OF ANGELS, THE. Paul Horgan. \$2.50. Harper.
H. M. STANLEY. A. J. A. Symons. 75 cents. Macmillan.
HERALD OF THE GREAT KING, A. Rev. Berchmans Bittle, O. M. Cap. \$1.00. St. Benedict the Moor Mission.
JESUITS AND THE GREAT MOGUL, THE. Sir Edward Maclagan. 12/6. Burns, Oates, and Washbourne.
KAISER GOES, THE: THE GENERALS REMAIN. Theodor Plivier. \$2.00. Macmillan.
MIRRORS OF WALL STREET, THE. Anonymous. \$2.50. Putnam's.
ROBERT BURNS. Catherine Carswell. 75 cents. Macmillan.
SACRED MYSTERIES, THE. Rev. Mathias Helfen. 50 cents. Catholic Dramatic Movement.
SHERIDAN. W. A. Darlington. 75 cents. Macmillan.
STORM KING RIDES. Galen C. Colin. \$2.00. Clode.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Reeking with Anarchy"

To the Editor of AMERICA:

What a galaxy of inane and at the same time unwarranted, perhaps uncouth, statements towards the Jesuits, Catholic magazines, the Fathers of our country, and other law-abiding citizens were contained in one short communication from K. L. Gamet in the issue of AMERICA for July 29!

Among other things he says: "Personally I never have looked upon it (the U. S. Constitution) as an infallible or inspired writing." Whoever has or does except Bishop Cannon and his ilk? Does our outspoken and earnest attempt at repeal of the Eighteenth Amendment bespeak such an opinion? Or does the editorial in AMERICA of the same issue "Do We Need a New Constitution?" preclude the orderly and legal change of the Constitution?

I fear that, unlike Bishop Cannon, who likes the Constitution overmuch when it agrees with him, the writer, like Cannon, dislikes it overmuch when it disagrees with him. I believe that a little, perhaps an immensely big, truth is overlooked in the whole discussion. There is a thesis in profane books which reads like this: "Every law, duly enacted and duly promulgated," (and divine books would add "which is in accordance with divine law or at least not against it") "remains a law, to be obeyed by high and low, until duly and legally abrogated or amended." And the Constitution, being a fundamental law, is even more sacred and binding, until legally amended by usual means or at least by revolt, if the author so desires, when fundamental human rights are infringed upon. I do not think the latter is necessary immediately.

Therefore the above writer's advice to the President and through him to us rather reeks of anarchy, when he writes: "If he (the President) finds that the Constitution does not meet the needs of a people, then let him toss it aside."

Elmwood, Wisc.

(REV.) LEO C. POLLACK.

Jefferson and Magna Charta

To the Editor of AMERICA:

Regarding the Catholic influence leading up to Jefferson's writing of the Declaration of Independence, it may safely be stated that the principles enunciated in the Declaration are fundamentally Catholic. Jefferson may not have had access to Cardinal Bellarmine's writing, but there was nothing new in the Cardinal's writing. He was only stating the teachings of the Church relative to the rights of the individual citizen against the tyranny of corrupt kings. When James I was king of England the English Parliament passed a law making it treason to deny the Divine right of the king to rule (as he pleased).

Against this law Father Persons, or Parsons, wrote a book in which he stated the Catholic position that a king could be deposed by his people according to the laws of the Church when he became too tyrannical. The oft-quoted excerpts from Bellarmine's writings are those in which he opposed the principles of the Divine right of kings in which they claimed absolute power.

The Puritans hated the Jesuits and everything Catholic, and perhaps for this reason they would not read Bellarmine; but when as British subjects the rule of the king affected their rights or their imaginary rights, they never failed to have recourse to their rights as defined by Magna Charta, which is regarded as the great charter of English liberty. This charter was a re-writing of the laws of Edward the Confessor to fit the later age, and was won by the English barons under Archbishop Stephen Langton. It was approved by the succeeding Pope.

When the Puritans became dissatisfied with the Divine right of their king, Charles I (the son of the Divine-right James I), to tax them without a Parliament, they referred back to Magna Charta and other rights of the subjects as taught by the Catholic Church for their right to oppose their king. As they favored the hanging of "traitors" for opposing the Divine right of kings, they now beheaded King Charles I because he acted in accordance with the law of the Divine right of the king but opposed the Magna Charta and the laws under it that forbade taxes being imposed only by Parliament.

By the beheading of Charles I the rule of Parliament was strengthened, but it was done in accordance with the teaching of the Catholic Church when England was Catholic, and the Church, notwithstanding an occasional worldly bishop and a tyrannical ruler and autocratic baron, was leading the masses onward and upward in religion, morality, and civilization.

Again, when George III wanted to tax the American Colonies without their consent, Jefferson and the other patriots had recourse to their rights as English subjects and referred to their ancient rights under Magna Charta and its enacting laws while England was Catholic. Jefferson did not have to read Bellarmine to know the rights of the individual citizen; he knew English history and in knowing it he possibly unconsciously imbibed the Catholic teaching of the rights of the individual in the government, a teaching that goes back to the days of the Apostles and that is beautifully stated in our own day by Leo XIII and Pius XI. Yes, the Declaration of Independence is virtually a Catholic document.

Slayton, Minn.

JAMES RUANE.

New Saint's Biography

To the Editor of AMERICA:

Although devotion to Our Lady of Lourdes has of recent years become almost a matter of tradition for American Catholics, comparatively few know the story of Mary's dearly beloved herald, Blessed Bernadette of Lourdes, whose canonization will take place on December 8, the feast of the Immaculate Conception. What is she like, this little maid of France, whose beauty of soul drew the Immaculate Mother of God down from Heaven?

As a small shepherdess she was unashamedly partial to the tiniest lamb of the flock, finding both excuses and goodies for him even when the rascal irreverently tumbled over the shrines she erected in honor of the Blessed Virgin. This was ever her way of doing, for "my heart goes out to all little ones," said Bernadette. Growing up, she changed little. Full grown, matured to the very stature of heavenliness, no doubt she is yet the same, and we can safely assume that her heart yet "goes out to all little ones."

In return, the hearts of both the little and big seem to go out to her. A winsome figure, not too strong in body, great-eyed, and gentle in her serious moments as well as in her gay ones, she draws all who know her with an irresistible attraction. Sturdy in faith, upright in truth and unconcerned about money, fame or ill-repute, she was "just Bernadette" among the admiring crowds at Massabielle as among the sheep at Bartres, wholly and beautifully at home at the Convent of Nevers and still more assured setting out on the road to Heaven. Here is a personality which has much to offer in profit and delight to the "little ones" among young and old and middle-aged, "little ones" she so loved since she was so one with them.

At a time when many people are experiencing a growing interest in and affection for her, we would remind your readers that we have on sale an English biography of her, "Bernadette of Lourdes," well translated from the French, generously illustrated and bound in cloth. The book, both by its attractive binding and interesting text, recommends itself as an ideal gift. The proceeds from the book are applied to our most urgent needs in the mission fields—and they are legion. We shall be glad to supply orders for \$1.15 postpaid.

Maryknoll, N. Y.

THE MARYKNOLL SISTERS.

Chronicle

Home News.—Adoption of fair-competition codes by the steel and coal industries was delayed as leaders in those industries conferred with National Recovery Administration officials. It was reported that President Roosevelt might intervene to bring about quick action on these codes. At the hearing on August 10 on the twenty-seven bituminous codes, John L. Lewis, president of the United Mine Workers, urged a basic wage of \$5 a day and a thirty-hour week in the soft-coal mines. Declaring that the coal industry could not save itself without Government supervision, he proposed that the Federal Government act as the umpire in the formulation of a planned basis of procedure. On August 16 a large group of non-union coal operators prepared to reject the NRA's proposal that the clause qualifying collective bargaining be stricken from the proposal. The clause specified that the collective-bargaining provision shall apply only to each employer in his relations with his own employes, and that he shall not be required to deal jointly with other employers or with representatives of any employes other than his own. On August 10, the National Labor Board settled the hosiery-mill strike in Pennsylvania, the men agreeing to return to work on August 14. It was agreed that a secret election would be held later to elect representatives to negotiate for the workers with the employers. Any question not settled by them will go to the National Labor Board. Administrator Johnson on August 12 approved modifications of the President's agreement under which electric light and power, natural and manufactured gas, telephone, canning, and construction industries may operate. On August 15 he approved temporary wage and hour schedules to permit newspapers to obtain the blue eagle at once. The revised code provided for a forty-hour week for reporters receiving less than \$35 weekly and other professional employes in a like salary range. The President issued an executive order on August 10 that all contractors supplying the Government must conform with industrial codes, affecting \$500,000,000 worth of supplies annually. General Johnson, in St. Louis on August 12, said that a system would soon be announced whereby employers, honestly unable to comply completely with the President's agreement, would be able to get a special blue-eagle insignia showing the extent and reason for the exception. He said that the re-employment program was far ahead of schedule. The constitutionality of the Recovery Act, as applied to oil control, was upheld on August 15 by a District of Columbia justice on the basis of the "law of necessity" prevailing in a "great national emergency." On August 16, nearly 60,000 workers in the dress-manufacturing industry went on strike in New York and nearby States in an effort to end sweatshop conditions and substandard levels of wages. Grover A. Whalen was authorized to act as mediator and to settle the strike, and both sides were called to a meeting.

New President in Cuba.—Dr. Carlos Manuel de Cespedes, son of "Cuba's George Washington" and for many years Cuban Minister to the United States, became Provisional President of the island republic on August 12. He succeeded President Machado, who was forced to flee in a plane when the long-continued general strike culminated in the desertion of his army. Military leaders seized the chief fortresses and other strategic points on August 11, and then informed the President that he was inviting American intervention by refusing United States Ambassador Welles's proposal for him to withdraw. Curtly the army officers gave him forty-eight hours to get out. The next day he headed for Nassau just a few minutes before an armed mob thirsting for his blood reached the airport. Orestes Ferrara, Señor Machado's unpopular Secretary of State, escaped less easily. He, too, got away to Miami in a regular Pan-American seaplane, but not before a mob of screaming rioters had fired more than a hundred shots into the fuselage. That same night the deposed President's wife and family hurried to a small Cuban vessel at an unknown point on the coast and in the darkness escaped to Key West. Meanwhile the downfall of the Machado regime released exultant mobs of Cubans, who swept through the streets of the capital, first laughing and singing and cheering, then burning and looting, and, finally, killing. They looted the President's Palace, burned the offices of Señor Ferrara's *Heraldo de Cuba*, the Government's leading newspaper, and cleaned out the palatial home of Señor Ferrara and those of about fifty more who had stood close to Señor Machado. Their frenzy reached a climax when they spied Colonel Antonio Jimenez, chief of the Porra, the dreaded secret police and "strong-arm squad" of the late Machado Government, which was accused of unnumbered tortures and killings. He was shot and his body trampled on. Amid scenes of riotous joy and vengeance the same fate was meted out to about twenty more of the detested Porristas by youthful members of the ABC revolutionary organization, who were assisted by friendly police and soldiers. By August 15 the new President had succeeded in restoring order. The general strike was almost at an end, and, except for a systematic and determined man hunt for the Porristas, Havana and the other cities were at peace and looking forward to a liberal regime under the new Government.

Ireland Bans Parade.—Fearing civil strife and bloodshed in Dublin, President de Valera invoked the Public Safety Act on August 12 with a proclamation banning the Blue Shirt parade of August 13 under the leadership of Gen. Owen O'Duffy. This act gave the Executive power to suspend all constitutional guarantees, and extended broad powers to the army and police. Declaring that the purposes and methods of the National Guard were clearly opposed to the "liberty of the citizens of the Free State and to the interests of peace and order," President de Valera also stated that the Blue Shirts were vowed to destroy existing parliamentary institutions since the organization of the National Guard adopted a military

character with uniforms and weapons. The President contended that such an organization, if not checked immediately, would lead Ireland to conditions bordering on anarchy. "The Government has determined," said Mr. de Valera, "not to permit such a situation to develop and will not hesitate to use its powers to the full to prevent it." General O'Duffy's submission to this decree came as a complete surprise when he publicly declared he would obey the proclamation, not wishing to cause any civil strife between his followers and the Republican army. According to his own statements given to the press, the aim of the National Guard was not to destroy the institutions of the State, "but to amend and reform them only by constitutional means." Arrangements were then made by the General to hold church parades in every district of Ireland on Sunday August 20. Catholic newspapers of Ireland stated that such demonstrations were contrary to the letter and spirit of the Maynooth statutes. As a result, General O'Duffy proposed that his followers hold parades in every district on August 20 under district commanders and that at these gatherings two minutes of silence be observed in memory of Griffith, Collins, and O'Higgins, founders of the Irish Free State. The Government, however, decided to establish a military tribunal to deal with political offenses.

Wheat Conference.—Due to the initiative of the United States, Argentina, Canada, and Australia, Joseph Avenol, Secretary General of the League of Nations, invited twenty-seven nations, including Soviet Russia, to a wheat conference in London on August 21. The invitations were issued as a result of the preliminary conversations held at Geneva and London in connection with the World Economic Conference. The August 21 meeting was to be a resumption of the London Conference's work, inasmuch as an agreement on the production and trade in wheat would be attempted on a world basis. It was thought that Frederick E. Murphy would be in charge of the American side of the negotiations.

Yellow River Rises.—More than 50,000 Chinese, it was reported from Shanghai, were homeless and destitute as a result of floods in the Yellow River basin in the provinces of Honan and Hopei, and more than twice that number were destitute in the Shantung Province, making the total number of homeless more than 150,000. A vast region of some 10,000 square miles, lying between Kaifeng and Lanfeng in Honan and Chenchio in Hopei, was completely under water. More than two thousand villages in this region disappeared and several thousand Chinese were believed to have been drowned. Because of incessant rains, the Yellow River rose ten feet, its highest point in a decade, and burst its dikes in several areas, some of the breaks being two miles long. There was danger that the high-running river would return to the old bed it had deserted in 1852. Suchow, an important city and railroad junction, together with other towns and millions of acres of highly developed farm land lay directly in the path of the old river bed. By throwing

up emergency dikes frantic efforts were made to deflect the threatening waters. Property losses were said to be enormous.

Soviet Modifies Policy.—An important change in policy was foreshadowed by a Government decree ordering the purchase of 1,000,000 heifers for distribution among members of collective farms during the current year. By appropriating for this purpose a total credit of 35,000,000 rubles to the individual members of collective farms, the Government hoped to undo the harm wrought by the widespread slaughter of live stock which followed in the wake of the "liquidation of the kulak." Collective farms that had fulfilled their yearly quotas of grain deliveries to the State were likewise being permitted to distribute their surplus among the individual farm members. The crops were so abundant in some regions that thousands of factory and office workers as well as soldiers of the Red Army were being pressed into service to complete the harvesting.

Election of Poland's Senate.—According to the terms of the new Constitution prepared by the dominant Pilsudski party and to be acted upon in the Fall session of Parliament, a selected group of 30,000 prominent citizens, distinguished chiefly for military valor, is to have the power of electing two-thirds of the members of the new Senate, while the President would have the power of appointing the remaining third. The Senate would have equal powers with the Sejm, which is elected by popular vote. It was remarked in the *New York Times* that Ignace Jan Paderewski was not included in this favored list. Those in opposition to the proposed changes in the Constitution claim that the party in power sought by these changes to keep unbroken control. It was plain that by the new arrangement the military leaders would have control of Parliament.

Austria's Nazi Problem Unsolved.—While Chancellor Dollfuss and his followers managed to keep a strong hand on all internal movements and were partially successful in having Germany rebuked by France and England openly and by Italy secretly, the Austrian Nazis and Pan-Germans with the aid of prominent German Nazis continued their aggressive tactics against the Government. On several occasions since Chancellor Hitler pledged to Premier Mussolini that there would be a cessation of German propaganda against the Dollfuss Government bitter diatribes were uttered by German officials over the radio, excoriating Dollfuss and the separation movement. Copies of the leaflets dropped from airplanes on July 27 advocated the most ruthless and treasonable procedure on the grounds that Austria was already bankrupt and hopelessly split in factions. Documents of German Nazis found in Vienna were said to prove that the revolutionary party in Austria was receiving support from the Nazi party in Germany. The police of Linz announced on August 10 that they had evidence of a plot to kill Prince Ernst von Starhemberg, leader of the Austrian Heimwehr.

Herr Brunner and Gustav Nohal, active Austrian Nazis, were promptly arrested.—The new Austrian Government international bonds at three per cent were quickly oversubscribed on August 10. The issue represented a loan of nearly £5,000,000.

British War Debts.—Sir Frederick Leith-Ross, Chief Economic Adviser to the British Government, was appointed to represent His Majesty's Government in the forthcoming discussions on War debt payments. The conference is to take place in Washington early in October. The British debt instalment due next December totals \$117,670,765, made up of \$41,720,756 on the principal and \$75,930,000 in interest. A balance of \$65,950,000 is also due on the payment of last June, when a token payment of \$10,000,000 was made and accepted on account by the United States Treasury. No other nations made any overtures to reopen the question. Nor was an American delegation appointed to carry on the debt negotiations with Great Britain.

Germany's Economic Problem.—For the first time in fourteen years August 11, Constitution Day, was not celebrated nationally in honor of the founding of the Republic at Weimar; for this official holiday had been dropped from the calendar, and nothing was said or done in the press or in public life to indicate that there ever had been a Republic or a Constitution. All interest in Germany was centered on its economic problems. A drastic effort was planned to favor German shipping when an arbitrary ruling was made in prejudice to foreign vessels. A limit of 200 marks—the maximum amount of German currency which would be allowed to be exported without special permission—was established in an official statement. It was also intended to establish a limit on payment on freight shipments over foreign lines. After bitter complaints from America and Great Britain it was reported that some mitigation of the severe ruling would be made. The trade balance for the last few weeks was very discouraging, netting hardly one-half of the amount required for foreign-debt service. Further reduction in unemployment was being accomplished by the replacement of women and young men by older men, the women returning to domestic affairs and the young men becoming part of the voluntary public work service in which they contribute through labor for the benefits of the dole.

Martial Law in Estonia.—On August 11, a state of emergency was proclaimed in Estonia and all provinces were put under military rule. All organizations of ex-soldiers, Fascists, and Socialists were forbidden to wear uniforms and officially dissolved. Public meetings were to be curtailed and newspapers subjected to strict censorship. Many houses of persons suspected of preparing a coup d'état were searched and their papers examined. Labor groups claimed that War veterans had secured cooperation within the army and Government departments for a movement to precipitate the crisis on August 20, the date set for handing over two warships which had

been sold to Peru. The veterans objected to this diminution of Estonia's defensive power, whereas the Socialists demanded it as the price of their support of the Cabinet. The Newspaper Publishers Association protested against the press censorship.

French Tariff Revision.—The Government executed an about-face for the second time in the week when on August 16 it acceded to American protests against tariff discrimination and published a corrected bulletin withdrawing a group of United States products from the maximum-tariff lists where they had been placed on August 12. Oleaginous imports, including lard, fish and vegetable oils, linoleum, printers' inks, etc., were re-scheduled, six being restored to the minimum and ten to the intermediate-rate lists. The high duties, just revised, would have been prohibitive for exporters of American goods.

Disarmament.—It was announced that Norman Davis, Ambassador-at-Large, would return to Europe on August 30 to initiate private disarmament talks prior to the actual resumption of work by the Disarmament Conference Bureau at Geneva. The bureau was scheduled to resume activity on September 22, but there were indications that a month's postponement might be ordered. Although far from despondent about the outcome of the conference, Ambassador Davis let it be known that European nations would be allowed to take the initiative in the renewed discussions and that the United States, instead of trying to set the pace, would assume a relatively passive place on the sidelines. Mr. Davis added that the MacDonald plan for land disarmament would be first on the program when negotiations were resumed in the Fall.

Massacre in Iraq.—Kurdish attacks on Assyrian villages in Northern Iraq resulted in heavy casualties and aroused the attention of the British Foreign Office. Irregular police, operating under an Iraq officer of notorious anti-Assyrian and anti-Christian feeling, were reported to have participated in the massacre. The Prime Minister of Iraq, however, denied emphatically that the slaughter had been instigated by his Government, stating that the Assyrians had provoked the attack by a rebellious movement and a subsequent failure to surrender their arms. Due to the disturbed conditions King Feisal postponed his proposed flight to Switzerland.

The history of the defunct German Center party has yet to be written, but next week Joseph F. Thorning will offer some material from its glorious record.

How the labor unions will fare under NRA will be told by Gerard B. Donnelly in "A Catechism of Collective Bargaining."

At the world's fair at Chicago is a collection of paintings that Edythe Helen Browne will describe next week.